

A paraphrase or comentarie fol. 1. **vpon the Reuelacion of S. Iohn** faythfullye **translated by Edmond Allen.**

The firste Chapter.

The reuelacion of Iesus Christ, whiche god gaue vnto him, for to shewe vnto his ser-
 uantes, thynges which must shortly come to passe. And whē he had sent, he shewed by his
 angel vnto his seruant Iohn, whiche bare recorde of the word of god, & of þe redimynge of
 Iesus Christe and of all thynges that he sawe. Wappye is he that readerh and they that
 heare the wordes of the prophesye, & kepe those thynges whiche are wyrtten therein. For the
 tyme is at hande.



Vnto our sauour Iesus Christe / after his
 manhode, was geuen of god his father, not onely all suf-
 ficiencie and fulnes of grace, but also the knowledge and
 reuelacion of all suche secret mysteries, as shoulde happen
 from tyme to tyme in Christendome, vntill suche tyme as
 he shoulde come againe vnto the lastte iudgement: whiche
 secretes our sauour Christe byd reuele and open throughe
 his angels vnto his electe seruantes, and specially vnto

holy S. Iohn: I meane vnto that Iohn, whiche bare wytnes of the worde of
 god, and of Iesus Christ, and byd recorde all suche matters and doctrine, as he
 himselfe had sene, and serued. Whiche doctrine shall be very profytable vnto e-
 uery one that shall reade & vnderstande this prophesye, so far as he shall enbeuer
 himselfe to lyue thereafter, preparinge & appointyng himselfe thowhe a true
 faith and a christen conuersacion to please the lord in this lyfe, whiche is wyrt
 and transitorye, and the ende thereof, vncerten.

Iohn, to the seven congregacions in Asia. Grace be vnto you & peace, from him which
 is, and whiche was, and whiche is to come, and from the seven spirites whiche are beside
 his throne, and from Iesus Christ, whiche is a faythful witnes, and first beguener of the
 dead, and lord ouer the kynges of the earth. Vnto him that loued vs, & wosshed vs from
 our synnes in his awne bloude, and made vs kynges and prestes, vnto god his father, be
 glorie and dominion for euermore. Amen.

The text.

In lytle Asia were notable churches and congregacions set vp & institute
 of the holy apostles, & specially of S. Ihaule vnto whiche also S. Peter wy-
 teth, & confirmeth them in the faythe, and vnto the same dothe S. Iohn wyre
 specially, in consyderacion that this doctrine shoulde concerne all churches ge-
 nerally whiche were at that tyme standyng, or shoulde afterwarde be institute
 thowhe out the whole world. And he wyrteth vnto them all as muche good, as
 he can thinke or drynke, from god whiche is onely the gyuer of all good thin-
 ges, & is and remaineth for euer vnmutable & ruleth & gouerneth all thynges;
 wherunto he vseth the ministraciō & seruice of his angels, which are inlynte in
 nomber: whiche thing the nomber of seven dothe signifye accordyng vnto the
 vse of holy scripture. And with this eternall father & holy spirite one god, regy-
 neth our lord Iesus Christ, which is appointed to be þe ruler of al thynges in hea-
 uen & earth, & of al sensyble creatures, both gostly (as þe spirites are) & bodily. He
 in his mans nature, for very loue toward mankinde was set for þe comforte and
 wealth of þe whole world, & testified most faythfully vnto al þe world þe wil of his
 father in the gospel, accordyng as it was before promysed in all the prophetes,

The paraphrase vpon the

that he shoulde be the founder and performer of the newe testament, and shoulde be offered vp and dye for the synnes of the whole world, and in the resurrection or vprynging againe of the bodye and soule, he shoulde goe before all the resplendour of the saythfull, and be their garde vnto euertlastyng lyfe: whiche lyfe he onely hath merited and purchased thorow his petyte obedyence vpon the crosse, vnto death. And therefore is he exalted, as concerninge his manhode, aboue all creatures, and hath receyued the moost worthyest and hyghest name and tytle, that can be named, eyther in this world, or in the world to come. And he hath purchased and deserued for all the holy elect children of god, the honour and gloire of the euertlastyng kyngdome, and also grace, to rule, and gouerne our selues vertuously, and to offere vp dayly and continually a pleasant sacrifice of thankes geuyng, in true faith in god, thorow Iesus Christ. Vnto hym therefore alone pertyneith all honour and gloire.

The text.

¶ Scholde, he cometh with cloudes, and all eyes shal see him, and they also which persecuted him. And all kynches of the earth shal wape ouer him. Euen so, Amen.

Euen in despyte, and against the wyll and mynde of all them that crucified Christ, and woulde not take no knowledge him for a kyng, yet he cometh in the hyghest maiesty, whiche excelleth all gloire and power of all other kynges that euer were, and now sheweth hym selfe and appeareth thorow sayth, vnto all his electe as the very messias and sauour of the world, whiche was so long despered and loked for. And whan he shal come at the latter daye, to iudge the quicke and the deade, than shal all the Jewes and vnfaithful, whiche despyed him at his first comyng (whan he came with suche humblenes,) crucifying and putting him to death, and woulde not receyue no knowledge hym for a sauour, and a messias, they shal than see him with feare and trembling and he shal appeare dreadfull vnto them.

The text.

¶ I am Alpha and Omega, the begynnyng and the endyng, sayeth the Lorde almighty, whiche is, and whiche was, and whiche is to come. ¶ John your brother and companion in tribulacion, and in the kyngdome and patience in Iesu Christ, was in the place that is called pathmos, for the word of god, and for the witnessyng of Iesus Christ.

This both Christ speake to declare his godly maiesty, and his eternall substance, & his almyghty power without ende or begynnyng. And he speaketh after the maner of the grecians, amonge the whiche Alpha is the first letter & Omega the last. And after this, speaketh S. John the Euangelist again, of his owne person without any worldly boasting: reioysyng (as it becometh a Christe man) not in any honour or riches of this world, nor yet in any holynes he is in himselfe, but onely in his afflictions, persecutions, patience, myserie, & participation of his rightuousnes in Christ, wherof he is a witnes, & a partaker in suffering for Christes sake: which thing hapned vnto him for the gospel, by his procurement & commaundement of Domitianus the Emperour which would haue bene honoured for a god, whete as John taught, that the onely spuyng god and none els ought to be honoured and called vpon. For the whiche cause, John was banished & sent into pathmos, where god dyd shewe this reuelacion vnto him, & bad him wyte it: so by that meanes thorow his wyrryng, to set forth & to further the gloire of Christ in his banishment, more than euer he had bene able to haue done with his wordes or preachyngs ouerly, yf he had still remained amonge his frendes in his countrey.

I was in the spirit on a sondaye, and heare he bynde me a great booke as it had bene a
 temple, sayinge: I am Alpha and Omega, the first and the last. That thou seest: wyte in a
 booke, and sende it vnto the seuen congregacions whiche are in Asia, vnto Ephesus, and
 vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Iohis-
 ladelphos, and vnto Laodicea.

The sondaye booke is the sondaye, whiche the holy Apostles, (thoroughe the ho-
 ly goost which they receyued at whytsonnyde) did institute to be sanctified and
 kept holy of the Christen church, in the steade of the Jewes Sabbath day, not
 without very necessaie laudable and expediente considerations. Eusebius
 wytteth that S. John dyd rule the church of Ephesus after S. Pauls death
 and lyke wyse also, the other churches in Asia, and therfore was commaunded of
 Christ in this place, to sende this wyttenge vnto them, forasmuche as he knew
 them best, so that in proceste of tyme it myght be common vnto all churches for
 their edifyinge & instruction, as it came also to passe. And vnto the also he wyrote
 his gospel (after that he was deliuered out of Patmos,) against þe heretikes,
 whiche began at that tyme to ryle.

The text.

¶ And I turned backe to se the booke that spake to me. And when I was turned, I sawe
 seuen golden candeltyches, and in the myddes of the candeltyches, one lyke vnto þe sonne
 of man, clothed with a tyemen garment downe to the feet, and gyrded aboute the pappes
 with a golden gyppe. His heade and his heares were white, as wytewool, & as snowe:
 and his eyes were as a flame of fyre: and his feet lyke unto brasse, as though they bent in
 a furnace, and his voyce as the sounde of many waters. And he had in his ryght hande
 seuen starres. And out of his mouth went a sharpe two edged swerde. And his face shone
 such as the sunne in his strength.

What is signified by the seuen golden candeltyches, and by the vii. starres,
 that shall Christ himselfe hereafter declare: whiche being very god, yet he was
 in every condition (some excepte) lyke vnto vs all, after his mans nature: And
 with his spirit, ayde, and gouernynge he is present in all churches, and shall
 so remayne vntill the woordes end. He is clothed with innocency & holynes, by
 reason wherof he made oblation, not for his owne but for our synnes. He is also
 gyrded with heauynly myght and power, alwayes redy and glad to helpe the
 faithfull. He is the heade, full of godly and heauynly wysedome, whiche kno-
 weth all thynges from euerlastynge. He loketh with a fearfull face, and with a
 terrible and grim countenance, against al vnfaythfull, but a pleasant and so-
 myng countenance sheweth he towards the electe and faythfull beleuers. He is
 ready with his hote stampinge and burnynge fete to stampe in peces and to de-
 stroye the wycked and ungodly. His booke is the holy gospel, whiche nerther
 all the gates of hell, all the power vpon earth & in hell, nor all his enemyes can
 ouercome, all though Paul at the begynnyng beinge blynde and ignorant,
 thought & hoped þe contrary: The wicked Emperoure Nero lykelypse, & dyuerse
 other. But they all withall suche lyke, were alwayes streken and overcome
 with the sworde of the almyghty worde of god, and vnto the godly and fayth-
 full, the ioyfull and comfortable lyght of him is more pleasant and delectable
 than the bryghtnesse or cleannes of the sonne can be vnto any earthly creature.

¶ And when I sawe him, I fell at his feet, such as dead. And he layde his right hande vpon
 me, sayinge: vnto me feare not, I am the first and the last, and am almyghty, and was dead.
 And beholde, I am almyghty for euermore, and haue the keyes of hell and of death. Wyte
 therfore the thynges whiche thou hast seene, and the thynges whiche are, and the thynges
 whiche must be fulfilled hereafter: the myddes of the seuen starres wyche thou sawest in
 my right hande, and the seuen golden candeltyches. The seuen starres are the messengers of
 the seuen congregacions. And the seuen candeltyches whiche thou sawest, are the seuen
 congregacions.

The text.

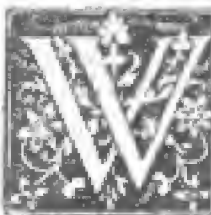
The paraphrase vpon the

If this holy Apostle and Euangelist, a disciple whom Christ loued, were not able to suffer nor abyde the presence of Christes glorified manhode: Howe wyl the wicked enemyes of the truth and of all godlynes, abyde it, or what wyl they doe? Howe Christ is the firste and the laste, god and man, the very saluacton it selfe, and yet crucified as a sinner: and how he rose vp againe from death, ascended into heauen and receyued power ouer al creatures, it needeth no further interpretacio. And againe the holy congregacions or churches haue their propre & peculiar angels to leade them, to guyde them, to warne vpo them, to serue them and after gods ordinaunce to defende and preserue them.

The seconde Chapter.

The text.

Unto the messenger of the congregacio of Ephesus wyte: these thinges sayeth he, that holdeth the seven starrs in his right hande, and that walketh in the myddes of the seven golden candelltyckes. I knowe thy wozkes, and thy labour, and thy patience, and howe thou canst not forbear them whiche are euill: and hast examined them, whiche saye they are Apostles, and are not: and hast founde them liars: and hast suffred, and hast patience: and for my names sake hast labored, and hast not saynto.



What maner a churche was at Ephesus, how Paul behaued hym selfe & wrought there, how Tymothee preached & taught there, and what the false prophetes dyd there enterpyle, is to be seen in the Epistle of S. Paule to the Ephesians, and sufficiently described of Erasmus in the Paraphrases of that Epistle. And reade more thereof in the christen and godly story of Eusebius, in the .v. booke and xxiii. chapter. And by these wordes mayst thou vnderstande the hyghe prayse and commendacio of thet saythe, whet of thet good wozkes beare sufficient wytnes and recorde. And this is also to be noted by this place, that men shoulde not lightly nor rashly beleue all maner of doctrine, but first trye and proue whether it be of god or no, and to overcome & conuince al maner of errors & false doctrine quely with the worde of god, whiche is not contrary vnto it selfe (yf one place be iustly compared with another) but it is profytable vnto the true & persyte vnderstandynge & knowledge of god. In Johns tyme, as S. Paule was come vnto Rome, there were certen heretiques at Ephesus, namely, Cherinthus, Hebbon, and after them Marcio lyke as there were also in Pauls tyme, Dimeneus, Alexander, Philetus & Hermogenes. But al these were overcome w muche adoe & thow long paciee, by þ godly bishops, which were at Ephesus, one succeeding another, as Eusebius maketh mencion.

The text.

Nevertheless, I have somewhat against thee, because thou hast left thy first loue. Remembre therefore fro whence þ art fallen, & repent, & doe þ first wozkes. So elles I wyl come vnto the shortly, & wil remoue thy candelltycke out of his place, except þ repent. But this thou hast, because thou hast þ deedes of þ Nicolaitans, which deedes I al so hate. Let hee that hath eares heare what the spiret sayeth vnto the congregacions. To him that overcome meth, wyl I geue to eat of the tree of lyfe, which is in the myddes of þ Paradyse of god.

Out of þ faintnes and coloures of faith, doe spring want & lacke of right good wozkes. Euen so came it to passe at Ephesus by þ meannes of þ false apostles, as Paule did before prophete vnto them at Smyrnetus. For þ which cause þ Loyde requirereth & exhortereth them to amede, & threatneth them before (after þ maner of al the prophetes) that he wyl els punishe and condemne them. As concernynge the secte of the Nicolaites, reade þ. xxix. chapter of þ thirde booke of Eusebius Chronicle. Whosoever thowow true faith & loue shall overcome þ temptacions & assaultes

assaultes of the enemy, the same shall receyue and enjoy the euerlastinge reward of blisse, & fruition of god & heuently father, & the pleasant sight of & countenance of Iesus Christ in euerlastinge ioye, which he nameth in this place, & tree of lyfe.

The tree of
lyfe.

¶ And vnto the angel of the congregacion of Smyrna wyte: These thinges sayth he that is first and the laste, which was dead and is alivē, I knowe thy woekes and tribulation and pouertie, but thou art ryche. And I knowe the blasphemy of them, whiche call them selves Iewes and are not: but are the congregacion of Satan. I geue none of those thinges, whiche thou shalt suffer. Whosoever, the deuyll shall caste some of you into prison, to tempte you, and ye shall haue tribulacion ten dayes. Be faithfull vnto the deary, and I wyl geue the a crowne of lyfe. Let him that hath eares, heare, what the spirete sayth vnto the congregacions. He that ouercometh, shall not be hurt of the seconde deary.

The tepte.

The false apostles whiche were conuerted from the Jewes vnto the saythe, were also at Smyrna, very busye and vniquiet in maynteynyng the circumcision and other Jeweshe ceremonies. Against the whiche, the true apostles and their dysciples (as Paule and suche other) were sayne to fyght and stryue: by reason wherof all the churches in the world were in perplexyte and dysquieted. In this place, Christ speaketh vnto them of Smyrna, and calleth them poore in afflictions and ryche in saythe and vertue. And thus he teacheth here, that it is the woekie of the deuyll, and not of man, whanloeuere thou arte caste into any perplexyte, veracion, or perion for the saythe and trutthes sake. And therefore be the more patient, seeing the heauently father permitteth suche power vnto Satan against the. Euen so byd it happen in this cite, vnto & good bishop Polycarpus, one of Iohns dysciples, whiche was burnt of the vnfaithfull, for the truth and the chrysten saythes sake. Of this ye maye reade more in the .xiii. and xv. Chapter of the .iii. booke of Eusebius choneste. By the seconde deathe, vnderstande euerlastinge deathe and damnacion, as the first deathe, is & deathe of the bodye and of lenne, from the whiche we shall be deliuered: and be rayled by againe. Ihoze we a true saythe and confydence in the iudgement of god, togiue with a perspyght resistaunce.

The seconde
death.

The fyfthe
death.

¶ And to the messenger of the congregacion in Pergamos wyte: This saythe he, whiche, hath the sharpe swerde with two edges. I knowe thy woekes, and whete thou dwellest such whete Satans seate is, and thou kepest my name, and hast not denyed my sayth. And in my dayes Antipas was a faithfull wyne of myne, whiche was slayne amongst you; where Satan dwelleth. But I haue a fewe thinges against the: because thou hast there, them that maynteyne the doctrine of Balaam whiche taught in Balahe, to put occasyon of synne before the children of Israhell, that they shoulde eate of meate dedycate vnto ydolles and commit fornicacion. Euen so hast thou them that maynteyne the doctrine of the Nicolaitans, which thing I hate. But be conuerted, or els I wyl come vnto thee shortly, and wyl fyght against them with the swerde of my mouth. Let him that hath eares heare, what the spirete sayeth vnto the congregacions. Let him that ouercometh, wyl I geue to eat of the manna & is byd, & wyl geue him a whete stone, and in the stone a newe name written, whiche no man knoweth, saupage he that receaueth it.

The tepte.

As concerning this church, we reade of no maner of accion or woekie of faith thereof. But in al notable cities where right Chryste me were, bothe & chrystened & vnchrystened Iewes did stryue by a cause much sedicion & tumult, as their accustomed maner was: And they prouoked also the licentiousnes of Rome, alwayes to hate & persecute & right & true chrystians: As it happened in this cite vnto the deare & faithful seruant of god Antippe, which without doubte, preached & gospel truly & sincerely, & therfore was faine to suffre deathe. In such cities wher gods word is condemned & al goodly men in continual perill & danger of their lyues & goodes, wher me doe both blisse & curse for money, as Balaam did, where abominable spithynes & whozedd is maintained & suffered & ydolatre set by: & wher

The paraphrase vpon the

holy matrimonye is had in no estimacio, there without doubt dwelleth þe deuil. For these are no small synnes but very odious and hateful vnto god. But they maye repent and amende, and so obteyne mercye of god, and thowhe the grace and ayde of god, they maye withstande and overcome suche damnable and outrageous enymities: whiche thing yf they doe not, let them loke for nothinge more sure, than eternall damnation. This ought to moue the hartes of all men and to feare and chugge them, that they maye repent and amende their lynes. By Hanna, vnderstande the woide of god, and true hartly loue. And to cleane faste vnto Christ with a strong and a stedfast faith, whiche thing is a singular pleasure and deloyght vnto the godly and faithfull, and a very paylon vnto the vngodly & vnfaythfull. By the white stone, is signified the election and appointment vnto euertlastyng honout, befoze god, and all sainctes, bothe in this worlde and in the worlde to come, with the testimonye of a good conscience that feareth god, and of a right hartly toye: And also the euertlastyng peace, rest, and sure confidence in the grace and fauoure of god vnto euertlastyng lyfe.

Hanna.

The white
stone.

The text.

And vnto the messenger of the congregation of Thiatira wyte. This saith the sonne of god, whiche hath eyes lyke vnto a flame of fyre, and his feete are lyke brasse. I knowe thy wozches and thy loue, seruyce and fapth, and thy pacifce, and thy dedes whiche are more at the last then at the first. But withstandinge, I haue a fewe thynges agaynst the, because thou sufferest that woman Iesabell, whiche called her selfe a prophetesse, to teache and to becaume my seruantes, to make them commit fornicacyon, and to cate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacyon, and she repented not. Beholde, I wyll cast her in to a bedde: and them that commit fornicacyon with her into great aduersitee except they tume from theyr dedes. And I wyll kyl her chylde vpon with death.

Here learne, that the sonne of god, whiche hath the two edged swerde, the first and the laste, whiche is deade and yet lyueth, which hath the seven starres, and is the gouernour of heauen and earth, is all one thyng: Namely þe Melchias, whiche was befoze the beginninge of the worlde, the sauour of al the faithfull, our Lorde Iesus Christ. Thiatira is a Cathedraill churche, and one of the most notable cities in Lydia. This churche, dothe þe spirite of Christ commend, and prayse, as well for dyuerse vertues, as also for waring bygge and increasing in them. But he rebuketh the synne of the heades, and ouerseers, which are so neglygent, that they doe not roote out, nor refozme certen wyckednes: As are the seruice and honouring of ydols and fals goddes, and other hygge blasphemies which doe alwayes accompanie and wayte vpon ydolatre. Whiche thing is signified by the wretched and superstitious woman Iesabell. Of this woman reade more in the first of the kynges in the .xviii. and .xxii. Chapter and in the .ii. of þe kynges in the .ix. and .x. Chapter. Nowe she & al her posteritie were so greuously punished of god. And againe reade the .xiii. Chapter of þe .v. boke of Eusebyus, concerninge Montanus & his heresies and than shalte thou vnderstande this place muche better.

Iesabel.

The text.

And all the chregaryons shal knowe, that I am he which searcheth þe reynes and hertes. And I wyll geue vnto every one of you accordyng vnto his wozches. Vnto you I saie, and vnto other of them of Thiatira, as many as haue not this leachynge and which haue not knowen the beynys of Satan (as they saie) I wyll put vpon you none other burthen, but that whiche ye haue alreadye. Holde fast tyll I come, and whosoeuer overcometh and keepeth my wozches vnto the ende, to him wyll I geue power ouer nations, and he shal rule them w a rubbe of yron as the beeste of a portre shal they be troked to shewes. & uer as I receaue of my father, so wyll I geue him the morninge starre. Let him þe haue

ea che heare, what the spere sayth to the congregacions.

This righteous, dreadfull and seuerie iudgement of god, shall the faithfull knowlege and prayse. And shal kepe them selues from suche blasphemies, and preuent the wrath and indignaciō of god, and obey & folowe his wil, for as muche as they heare and perceaue that god is one, that knoweth the ppyties of all hartes, and all the wycked scutes that spyng out of them, and that they shall with all iustyce and equite be punysshed. But those whiche epyther at Thetacara, or els where, do styche and cleaue stedfastly vnto the worde and wyll of god, forsakynge the wycked synde, and refusynge to haue any thing with hym to doe, those woulde I not haue ouerladen (sayeth god) with outwarde ceremonies, and with Jewyshe ordinaunces. For faith and loue, accordynge vnto the doctrine of the gospel and agreeable vnto the same, shall be sufficient for them before me, bothe for their saluacion, and also for a chrysten and a godly lyfe. For that is the seruice, which pleaseth me, and whiche I will rewarde. Whiche seruice also, the very heathen whan they see it, shal confesse and knowlege it to be good and godly, and to be the very tye and wright gods seruice and beyng overcome in their infidelyte and mysbeliefe, they shall synde in their hartes, to consent vnto it, and to receyue it, and so shall be obedient vnto the gospel, forsakynge all their heathenlysh maners and al false gods seruice. Euen as the holy prophetes haue sayde long synce, that it shoulde come to passe, and that the grace and mercy of god was also promysed vnto the heathen thozowe Christe that was to come. That they also at length, with one harte and mynde, shoulde beholde & moornyng harte Christ, and his holysome gospel, and shoulde in this lyfe thozowe faith, and after this lyfe in the euerlastynge kyngdome of Christ, in the heauenly Ierusalem, receyue the fructiō of euerlastynge and eternall riches with god and al his electe. And in the ende he getteth them an earnest exhortacion, to doe good and to eschewe euyl that they maye obteyne saluacion and auoyde damnacion, as he dothe lykewyse in other places.

The .iiii. Chapter.

And wyte vnto the messenger of the congregacion that is at Sardis: this sayeth he that hathe the seuen spirites of god, and the seuen hattes. I know thy workes: thou hast a name that thou lyest, and thou art dead. Be awake, and strengthe the thynges whiche remaine, that are ready to dye. For I haue not founde thy workes perfect before my god. Remember therfore, how thou hast receaued and hearde, and holde fast, and repente. If thou shalt not watche, I will come on the as a thefe, and thou shalt not knowe what hour I will come vpon the.

The text.



And this dothe Christe speake, which is ful of al gyftes of & holy goost, without measure, & distributeth the same gyftes thozow his spire, vnto all churches, & to all faythfull ouerfects of the chryste congregaciō. No hypocryse nor outwardshyne of godlynes thoughte is be neuer so ful of pompe or solemnitie, is of any value before god. We will haue faith and loue, whiche are the pythe and strengthe of lyfe, as infidelitie is of death. But this saythe & loue must no man vlenoz haue for hym selfe a lone, but he must also moue and further othet men vnto the same, thozow his instructiō, good example of lyfe, and thozow prayer. But alas, there is great lacke of true faith in the churche, whiche thyng maye well be perceyued by the workes and frutes which are lene and appeare.

CC. liii.

For

The paraphrase vpon the

for there is but lytle earnest zeale and seruantes sene in furtherpunge of true vertue and godlynes, and of the true honour of god, done of a pure conscience, or in folowynge and practisynge the doctrine of the gospell receyued of the apostles: There is but lytle zeale, I say, in professynge & folowynge of this gospell, in worde and lyfe together. There are but fewe, whiche when they see any thing amysse in them selues, doe earnestlye studie to refoyme and amende it, or inforce them selues with diligence, to lyue in all godlynes, and continuallye to be founde wakynge in vertuous exercyses, as it were necessaie for al faithfull to be, seying the glorious comynge of Christ that sodenly come vpo them, they can not tell howe soone.

The text.

¶ Thou had a few names in Sathis, whiche thou hast desired they garments, and they shall walke with me in whyppe: for they are worthy. He that overcome shall thus clothe in whyppe asaye, and I will not put out his name out of the booke of lyfe, and I will confesse his name before my father and before his angels. Let him that hath eares heare what the spirit saith vnto the congregacions.

The whyppe asaye.

There is but a small number amonge you, whiche doe lyue innocently and godlye, studyeng vyligently to lyue after my wyll and pleasure. But this small nombre is worthy of great honour, wherewith I shall also indewe them, as with blessed immortallite, & eternall saluation, of my mere grace & merce, aboue all desertes of theirs, whiche are all vnperfeyte, yf they shoulde be tryed and examined by the iust iudgement of god, althoughe they owe grace, they shall be taken for acceptable and worthy. The whyppe asaye, dothe signifye an innocent lyfe without all maner of blame: whiche neythe can be obtained in this lyfe, nor yet is it in the vertue or power of any man. But the innocencye and purenes of Christ, whiche hath the overhande in them that be his, thowhe gods spirite, shall be dystributed vnto the faithfull, in such wyse as they shall partakers therof.

The text.

¶ And wyte vnto the angel of the congregacion at iohilabrisphla: this saythe he that is holy and true, whiche hath the keye of Dauid: whiche openeth and no man shutteth: and shutteth & no man openeth. I knowe thy woiches. Beholde, I haue set before thee an open doore, and as man can shut it: for thou hast a lytell strength, and hast kept my sayings: and hast not denyed my name. Beholde, I make them of the congregacion of Sathan, whiche call them selues Jewes, and are not: but they lye. Beholde, I will make them that they shall come, and worshippe before thy feet: and shall knowe that I haue loued the. Because thou hast kepte the woiches of my patience, therefore I will kepe the from the house of temptation, whiche will come vpon all the world, to tempte them that dwell vpon the earth. Beholde, I come shortly. Holde that whiche thou hast, that no man take awaye thy crowne. Him that overcome, will I make a pylar in the temple of my god, and he shall go no more out. And I will wyte vpon him, the name of my god, and the name of the cite of my god, newe Ierusalem: which cometh downe out of heauen from my god, and I will wyte vpon him my newe name. Let him that hath eares, heare what the spirit saith vnto the congregacions.

For the more persyght vnderstanding of this booke, we lacke byuers stozes, which were eyther nothyng at all, or elles littell regarded in the fyrste begynnyng of the chrysdoms. Als, shoulde we haue hearde and read muche commendacion wytten of this churche. Whiche, as it maye here be well perceyued, dyd wonderfull excellentlye handle it selfe in the faithe and doctrine of the gospell, and suffred muche also therfore. But alwaies it overcame þe assaults of the Jewes, heretykes, and false teachers, whiche at length it dyd confounde, & so thowhe the helpe of god proceeded and went forwarde in godlynes. For the whiche

it is

It is thus commended of Christe in this place. But Christe himselfe onely hath power, thowhe his spirite, to assure, and stablyshe the conscience of man in true doctrine and in the right saythe, & also in quietnes of mynde: And all other vnto whome he hath geuen the same spirite, are to be taken as instrumentes & ministers onely accorpyng vnto the same spirite and no nother wyse. For the which cause without the same spirite, that onely doth serche and iudge the secretes of mans harte, no suche matter partepynge vnto the saythe and religion of god and quietnes of mans conscience, can well and rightly be determynd. The open doore, wherof he speaketh, is the worde of god, and the holy gospel, by the whiche the churche maye worke and byng to passe, muche profyte and honour vnto our god and loyde, by them whiche shall be conuerted thereby, vnto þ true christen sayth, as well out of the Jewes, as also out of the heathen. And that shall not all the enemyes of god be able to hynder, withall theyr myghte and power, how simple and weake soeuer the ministers of god, in that behalfe, shall seme and appeare to be. For he that worketh in them, is strong, myghtie and can not be overcome. And he, whan he shall see his tyme, shall not onely humble and bynge downe the heathen, and turne them vnto the true sayth, but he shall also dysmaye the Jewes, whan as they shall see theyr honour, their temple and their gods seruyce, vityerly destroyed and overthowen, and the word and knowledge of god, þ onely creator of all thynges to be sprede abrode thowout al þ world. At that tyme shall they be compelled to confesse not onely thole to be the children of Abraham whiche are circumcised in theyr bodies, but those that in true faith, in spirite and trueth, doe honour and inuocate god that is creator of heauen and earth, and the god of þ Patriarkes, offeringe by vnto him euerywhere and at euery season continually, that sacrifice that is onely lefte to be offred, namely the sacrifice of thankes geuyng. But this sayth byng garnyshe with the workes of godlynes, shall appeare, and be made manifest, thowth the patience of the holy martirs, whiche in so many congregacions haue suffered, and daily are persecuted of the tyrannes for gods sake, and for denyng the false gods seruyce, byng greuously assaulted thowout the whole world, and not onely at Philadelphy, whiche is mentioned and named onely for an example, vnto all suche as are lyke vnto the same. Wherfore whosoever hath þ grace to be constant and stedfast in saythe, let him praye vnto god for perseuerance, that he maye obteyne the croune, whiche god hath promysed vnto him. Suche stedfast postres, that doe not onely stande fast and sure, but also are able, and willing to uphold the whole foundation and byldyng of the churche, they shall be set in the heuenly tabernacles of god, and shall be garnyshe with names and tytles of honour, in euerlastyng blisse, whiche shall be the newe Ierusalem, the heuently golden citie, where all the blyssed and holy citizens shall dwell, in the kyngdome of Christe.

The open
doore.

¶ And vnto the messenger of the congregation whiche is in Laodicia wyte: This sayth (Amen) the saythfull and true wytnesse, the begynnyng of the creatures of god. I know thy wourkes, that thou art neither colde nor hotte: I woulde thou were colde or hotte. So then because thou arte betwene bothe, and neither colde nor hotte: I wyl spewe the out of my mouth, because thou sayest. I am tyeche and increasyd with goodes, and have neede of nothing, and knowest not, how thou art wyrtched and miserable and poore, & blynde, and naked. I counsell the to bye of me golde tryed in fyre, that thou mayest be rich: and whyte sayment, that thou mayest be clothed, that thy filthy nakednesse do not appeare: And thou art thyne eyes with eye saluice that thou mayest se. As many as I loue, I rebuke and chaunce. Be feruent therefore, and repent. Beholde, I stande at the doore and knocke.

The 12th.

The paraphrase vpon the

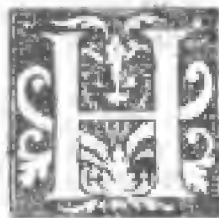
If any man heare my voyce, and open the doore, I will come into him, and will suppe with him, and he with me. To him that ouercometh, will I geaunt to syt with me in my seate, out as I ouercome, and haue siten with my father in his seate. Let him that hath eares, heare, what the spirit saith vnto the congregacions.

Our sauour Christ hath many sondry names. Here he is called Amen, faithfulness and truth, the refuge and safegarde of the faithfull, of all creatures the begynnyng, without begynnyng, & euerlastyng wpsdome of god. Here marke how hyghly god is displeased with suche as be indifferēt, neyther whot nor colde, whiche will, and will not, not consyderinge the earnest wil and commādemēt of god: And will suffer nothyng for his sake, but are content with the onely thyne and shadowe of godlynes and with the onely name of saythe and obedyence to god. Where as Christ will haue a more seruent and earnest zeale, namely the golde of a Redfast and a constāte sayth in all maner of affliction & aduersitie, the whyte garmētes of innocēcie and purenes of lyfe, in their whole conuersacion befoze god and man, & byght and cleere eyes of Chailen doctrine without any manner of errour: That a man beyng riche after this maner, may walke befoze god in his churche, with woꝛshyp and honestye, and without all dreadd. Whan any mysfortune of this woꝛlde dothe happen vnto the faithfull, they ought to thynke vpon these woꝛdes, and to be thankfull vnto god in true saythe and charite, alwayes studying to amende their lyues: This is the true repentance. The lord is muche more ready to geue, than we are to desyre or to receiue. And he delygeth in vertuous and godly hartes, and gyneth them comforte, loue and hope, and strengthneth their faith, that they maye be able to continue and remayne without dreade in the grace and fauour of god. This is & very ryght supper of & spirite of god, withal faithfull beleuers in this woꝛld. But in the blisse of heauen, there shal be the very fructiō and possession of all goodnes, and of the most hyghest honour, with vspeakable ioye in god withal the holy saintes, whiche euet haue lyued vertuously in the fauour of god.

The .iiii. Chapter.

The .iiii.

After this, I looked, and beholde a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet sayyng with me, whiche sayde: come up hither, and I will shewe the thinges, which must be fulfilled hereafter. And immediately I was in the spirit: and beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to loke vpon, lyke vnto a Jasper Stone, and a Saphyre Stone. And there was a raynebow about the seate, in syght lyke to an Emeralde. And about the seate were four and twentye seates. And vpon the seates four and twenty elders sytting clothed in wyppre rayment, and had on their heabes crownes of golde.



Here both John looke and see in spirit, as all & prophetes dyd. Beholde the figure, whiche representeth vnto thee, what heauenly mysteries of the kyngdome of Christ, and of the thinges that shoulde happen afterwarde, John dyd see in the heauen being opened. To be in the spirit, is as muche as to be rapte of the spirit of god, into an heauely frame aboue al maner witte power or capacite. Gods skool or seate in heauen signified the euerlastyng state and continuance of the power, myght, blisse and rightuousnes of god. The byghtnes of the precious stones signified & hyghe maiesty and glory of god, bewtyfyed with the knowledge of al thinges. The raynebow signifieth his

To be in the
spirit.
Gods seate
The prece-
dous stones.
The rayne-
bow.

his

his mercye and pacient sufferynge, yet not without mete and condigne reuengeaunce and iustice. The. xliiii. seates and the. xliiii. elders, doe signifye þe most hyghest iustyce, and vnsearcheable counsell and iudgement of god, and that the most speciall frendes of god bothe of the olde and new testament, are incorporate into þe kyngdome of god, bothe Patriarkes, Kynges, Prophetes, Apostles and byshoppes: All are subiect vnto the lord in all holynes, and ready to honour him eternally. And al these doe knowledg, that they receyued all goodnes and commendacion that they haue, of the bountifull grace of god.

The. xliiii. seates and the. xliiii. elders.

And out of the seate proceded lyghtynge, and thondrynge, and voyces, and these were. vii. lampes of fyre, burnynge before the seate, whiche are the. vii. spirites of god. And before the seate there was a sea of glasse, lyke vnto Cristall, and in the myddes of the seate, and rounde aboute þe seate were foure beastes full of eyes before and behynde. And the first beast was lyke a lyon, and the seconde beast lyke a calfe, and the thirde beast had a face as a man, and the fourth beast was lyke a flying eagle. And the. iiii. beastes had echone of them fyre wynges about him, and they were full of eyes within. And they had no rest daye neither nyght, sayinge: Holy, holy, holy, Lord god almightye, which was, and is, and is to come.

The texts.

The earnest iudgement and commaundement of god, shall be opened and made manifest vnto all the worlde thowhe the gospel, whiche shall be fearful and heauy vnto the wycked, but ioyfull and welcome vnto the faithfull & godly: For vnto them it shall come with the gyftes of the plentifull spirite of God, whiche shall appere in their frutes. The sea of glasse, maye signifye vnto vs, the aduersities of this lyfe, whiche serue both to þe gloye of god, and also to the singular prospe of the faithfull for the frutefull exerceise of their faythe. The. iiii. londy beastes, are interpreted by some of the olde doctours (but not by all) to signifye the. iiii. Euangelystes. They maye betoken the. iiii. speciall mysteries of the Christen faythe: As the manhode of Christ maye be signified by the face of the man: And the passion and death of Christ, by the calfe appoynted to be slayne and offered. And the resurrection from death, by the lyon: And the ascension into heauen by the Eagle. All whiche mysteries of Christ are plentifully set furth in the holy gospels, and Christ and his kyngdome is descrybed in them vnto all the world, as a necessarie and perspyght doctrine. The wynges which are spoken of, doe signifye here (lyke as they doe in the. vi. Chapter of Elsey) the obedience and reuerence, whiche all creatures doe owe of duty vnto þe lord, whiche vertues the faithfull both willyngly and delygently doe declare withall redynes and swyftnes of their godly and deuout heartes. The multitude of the eyes, dothe signifye, the Christen doctrine and wysdome of god, wherof is no want nor scarlenes in the churche: And this doctrine must be learned and taken out of the holy scripture geuen by god. For the whiche cause, al godly and blessed myndes as well of the angels as of men, shal neuer cease to prayse and exalte the almightye god, to be holy in al his workes, onely one in his godly substance and yet a Trinite of persons, as it is wonderfully declared and expressed bothe by al holy scriptures, and also by the heauenly wysdome of the prophetes, and other holy men, secretly inspired and lyghtned of god, eue certein of the heathen also, whiche thowhe true fayth doe knowledg and confesse that there is but one onely god, creatour of all thinges, and ruler and gouernoure for euer and immutable.

The sea of glasse.

The foure londy beastes.

The face of the man.
The calfe.

The lyon.
The eagle.

The wynges.

The eyes.

¶ And when those beastes gaue gloye and honour, and thanks to him that sat on the seate (whiche I praye for euer and euer) the foure and twenty elders fel downe before him

The texts.

The paraphrase vpon the

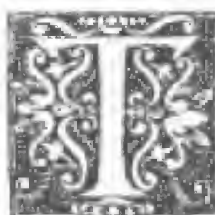
That satte on the throne & worshypped him that lyeth for euer, & cast these crownes before the throne sayinge: thou arte worthy (O lord our god) to receaue glorie and honour, and power, for thou hast created all thynges, and for thy wylls sake they are, & were created.

One creature giveth euermore occasion to another, to knowe and to honour by al meanes possible, the vnsearchable highe, myghty power, wysdome, and mercy of the onely creatour and maker of the world: knowledgyng al goodnes, that can be founde or sene in all maner of creatures, to come onely of God, whiche is the well springe of all goodnes. And for that cause, he is onely to be hono:red, inuocated and feared with all reuerence and submission, as muche as euer is possible for al creatures to performe, which haue all that they haue, what soeuer it be, lyfe, power, actiuite and altogether of god, and can ascribe nothing that good is vnto them selues.

The.v.Chapter.

The septe.

And I came in the right hande of him that satte in the throne, a booke wyrtten within and on the backe syde sealed with seven seales. And I sawe a stronge angell whiche preached with a loud voyce: Who is worthy to open the booke, and to loke the scales thereof? And no man in heauen nor in earth neither vnder þe earth was able to open þe booke neither to loke thereon. And I wepte muche because no man was founde worthy to open & to reade þe booke, neither to loke thereon. And one of the eldres sayd vnto me: wepe not. Beholde a lyon of the tribe of Iuda, the roote of Dauid, hath obtained to open the booke, & to loke the seven scales thereof.



This booke in the hande of god, is the holy scripture and doctrine of god, inspired by the holy goost, wyrtten thowowe the prophetes, sealed vp and unknowen vnto all men, whiche wyl enterpise to reade and interprete it after their naturall reason, and after the capacyte of their owne surreyll wittes onely, whether it be after the spirituall sence, or after the very letter. For þe which cause fewe of the cyuill and politique leatned men, geuen altogether vnto worldly wysedom, dyd euer but lytle medle with this booke, or heare any mynde vnto it. And therfore Ezechiel and Daniel were commaunded to set a locke vpon it, notwithstandinge that this booke is the truth, necessarye and profytable for al the electe children of god, to beleue. But that man alone and none els, can open this booke at all tymes, whiche hath the spirite of Christ, neither dyd any other euer open it from the begynnyng. For lyke as Christ was alwayes present with the Patriarkes and Prophetes, in al suche thynges as concerned his honour, rulyng, & instructyng þe faythful churche thowow saythe: Euen so was the spirite of god present in all the electe plentyfulte, to directe them in al matters, concernyng the necessitie of their saluacion. Althoughe secretly & not manifestly. Wherefore truly, this booke is shut vp vnto all worldly and natural reason, not onely vnto the heathen, but also vnto the fleshely Jewes, with their stony hartes, as the most part of them were, and vnto all suche as without the spirite of Christ doe enterpise to medle with the wyrttynges of holy scripture. And therfore John bewayleth the ignoraunce and blindnes of the Jewes the people, and that not without a cause. But yet this comforte hath he, that it wyl amende and be better: at suche tyme as the spirite of Christ thowowe the metyres of the death and passion of Christ, shall take awaye the blindnes of all maner of errours, bothe of the heathen and of the Jewes. And then thowowe the spirite of god in the apostles, shall be opened the mysteries of the holy gospel, whiche

which were hidden in tholde testament, not onely vnto the good Iewes, but also vnto the heathen, whersoever they dwel in þ world. This hath Iesus Christ þ sauiour of þ world, deserued & brought to passe w his lyonshe might, & with his myghte simplicitie & mekenes: with his patience, & wyllyng passion, eue accordyng as the prophetes byd tell, & signifie long before: And specially Iacob in his blessing ouer the tpye of Iuda. for the which cause, Christ is called a Lion of þ tribe of Iuda. And he is also named of Esay and of other prophetes, of Dauides stocke. As S. Mathew declareth in the genealogie of the birth of Christ, þ he is not onely the sonne of Abraham and Iacob, but also the sonne of Dauid.

¶ And I behelde, & lo, in the myddes of the seate, & of the foure beastes, & in the myddes of the elders, stode a lambe as though he had bene kylled, hauyng seuen hornes & seuen eyes, which are the seuen spirytes of god, sent into al the world. And he came, & toke the booke out of the right hande of him that satte upon the seate. And when he had taken the booke, þ foure beastes & xiiii. elders fell downe before the lambe, sayyng (euery one of them) wartyes & golden byalles full of vsountes, which are the prayres of saintes, and they songe a newe songe, sayyng: thou art worthy to take the booke, & to open the scales thereof: for thou wast killed, and hast redeemed vs by thy bloude out of al kinredes, & tonges, & people, & nations, and hast made vs vnto our god, kynges and priestes, and we shall saygne on the earth.

The terra.

By the declaracion of the wordes before, make this that foloweth wel & euidently be vnderstande: Euen as þ foure euangelistes haue described Christ to be the lambe þ was woryed & slayne, & ful of the giftes of þ holy goost, accordyng vnto the number of þ seue principal articles of our christen faith, concernyng Christ: namely of his manhode, his passion, his buriall, his resurrection, his ascensio, the sendyng of the holy goost, & his comyng at the latter daye to iudge the whole world. All whiche articles are spred a brode, knowe vnto the whole world, and once receyued, thow the gospel & preaching of the Apostles. And thus is the desyre of al the holy patriarches & prophetes fulfilled: whiche desyred nothyng more hartely, thā the manifestation of the honour of god, & the true knowledge, loue & religion of the very true & onely one god. Whiche thing is come to passe, thow the spredyng abrode of the gospel: & thus is the swete smellyng oblation of chaunces geuynge, institute & begon in al the world, & all maner of olo styckyng poflatty is abolysed: And thow the Christe & his holy Apostles the true honour and religion of god is spred abrode, & preserued: And the synne of al the world, is cleane wyped away thow the bloude of Christ once offered vpon the crosse: And the errors, and supersticion of al people with all false service of god, is utterly suppressed: & the rightuousnes of the true faith is restozed, & the kyngdome of Christ set forwarde thow the infynite merce & grace of god, whiche beareth rule in all the chyldren of the kyngdome of Christ, & in all the electe both in this lyfe & in the kyngdome of heauen. For the kyngdome of heuē taketh his begynnynge here in this world in the cōgregation of the faythful, & it shal dayly increase thow the word of god, vntyl it be made perspyght in the euerlastyng kyngdome of god with all the electe in heauen.

¶ And I behelde, and I hearde the voyce of many angels about the throne, and about the beastes and the elders, and I hearde thousande thousandes, sayyng with a loude voyce: Worthy is þ lambe that was kylled to receyue power & riches, & wysdom, and strenght, and honour, & gloire, & blessing. And al the creatures which are in heauen, & on the earth, & vnder the earth, and in the see, and all that are in them, hearde I sayyng, blessing, honour, gloire, & power be vnto him that sitteth vpon the seate, & vnto the lambe for euermore. And the foure beastes sayd: Amen. And the xiiii. elders fell vpon their faces and woryshipped him that sitteth for euermore.

The terra.

The paraphrase vpon the

The very meaning of S. John is here in this place, as it is in his gospel, to proue the saythe of the godheade of Christ against all heretpkes. And for this cause he ascribeth vnto Christ in this place, so many dyuine names and properties, apperteyning onely to þe godheade: first þe he shal be inuocate & prayed vnto, not onely of þe patrpaches & prophetes, but also of al angels, who no creature both excel in worthynes, but onely þe euertlastyng & the very true onely one god. And thus he setteth furthe þe godly worthynes of þe nicke & crucified Christ, & of the Lambe þe was slayne & offered vp. vnto who for his humblenes, euē vnto þe crosse, furthe a name is geue as is aboue all names. And therfore the knees of all creatures both in heauē, in earth, & in hel shal bowe vnto him. For vnto him pertyneth all power, þe is to saye, all omnipotency or all myghtynes, all ryches and spiritual treasures, to distribute þe same accordyng vnto his wil, all wysdome, whiche is lyke & equall with þe omnisciece & full knowledge of al thinges, of the father: All strength ouer & aboue al þe might & power of all this wyde world. All honour, prayse & laud, for his excedyng mercy & goodnes, & for his insynne benefites. vnto whome (as vnto their creatour) al creatures are made subiect. Not onely vnto him þe sitteth vpo þe steele, but also vnto þe Lambe, whiche is Christe very true god, & mā. And vnto him with þe father & the holy goost, apperteyneth al laud and honour for euer and euer: whiche is the onely one god. Whiche thing shal be also ascribed and geuen vnto hym with the vnforome and full assent of all the holy electe bothe in heauen and in earth.

¶ The. vi. Chapter.

The text.

¶ And I saw, when þe lambe opened one of þe scales, & I hearde one of the. iiii. beastes say, as it were the voyse of thonder: come & see, & I saw. And beholde there was a white horse, and he þe sat on him, had a bowe, & a crowne was geuen vnto him, & he went forth to conquer & to overcome. And when he had opened the seconde scale, I hearde the seconde beaste, say: come & see. And there went out another horse that was redbbe, & power was geue to him þe sat thereon to take peace from the earth, and that they shoulde kyll one another. And there was geuen vnto him a great swerde.

The seven special articles and misteries of þe christen faith maye be opened euē lyke as. vii. scales thozow þe holy goost, in þe holy scripture of þe olde & newe testamēt. As þe excellent clerke Erasmus doth proue by diuerse testimonies in his paraphrases vpon the. xxiij. Chapter of luke. But yet we maye vnderstande the openyng of these scales, after an other maner. First by þe white horse, maye be vnderstāde, þe first state of þe christe churche, which was altogether, pure, without blemyshe or fault, & holy, well armed & ready prepared: yea also as swyfte as an horse vnto al godlines. At þe which tyme, þe kyngdome of Christ did most flozyshe and increase in þe whole world. He þe sitteth vpo this horse, hathe a crowne vpo him of þe kyngdome of heauē, & a bowe of þe euangelical doctrine, wherewith he hath conquered & overcome blessedly þe errors of ydolatre, & slayne them w a glorious triumphe & victoizye. By þe seconde scale, vnderstāde þe state of þe kyngdome of Christ, in þe tyme of þe martires, fro the tyme of S. Steue until the tyme of Cōstantyne the Emperour. Whan as þe churche was paynted with bloode, thozow out þe hole world thozow þe tyrannye of the Romyshe Emperour. Not w standyng þe at the same tyme also, þe Jewes suffered extreme calamities, & great plages of death vnder the reygne of Tytus, Vespasian & Adrian. All which maye be signified by þe beade horse, & by þe great swerde. For the Romyshe Emperours did cōtinually, slaye one an other, besydes þe diuerse of the persyshed otherwise also. And this maye be wel vnderstāde by him þe sitteth vpo þe red horse.

And

¶ And when he had opened the thirde scale, I hearde þe thirde beaste say, come and se, and I behelde, & lo, a blacke horse: & he that sat on him, had a paire of balances in his hande. And I heere a voyce in þe myddes of the foure beastes, say: a measure of wheat for a peny, and the measure of barley for a peny, and oyle and wyne se thou hure not. The text.

By the thirde scale, & the beast, & by the blacke horse thou mayest vnderstande, the great dearth which happened vnto the christians, the heathen, & Jewes, and the Romaines at suche tyme as eyther Claudius, or Traianus reigned Emperours. Althoughe the prouidence of god did alwaye prouyde sufficient noyssement for those þe were his, as it appeareth euidently to them þe reade the Cronycles of that tyme. The balances, make betoken the penury & want of vytyls, for as muche as they were compelled to wey & measure, how much every one shoulde haue dayly for his parte to leue with. For the measure of wheate, is vnderstande to be the porcion, that was allowed for one man for his dayes spending.

¶ And when he had opened the fourth scale, I hearde the voyce of the fourth beaste say, come, & se: and I looked. And beholde a pale horse: & his name þe sat on him was death, & hell folowed after him, & power was given vnto them ouer the fourth parte of the earth, to kyl with swerde, & with hunger, and with death that cometh of vermen of the earth. The text.

By the fourthe scale, the beast, the voyce, and the pale horse, mayst thou vnderstande the heretikes, whiche dyd dyuerse wayes and a longe tyme vexe the holy churche with false doctrine. And haue made it, as it were pale & bleaked for very sorow & heuynes. And this myschiefe hath preyuailed in very many landes, and in the whole christendom, which was at that tyme as great as euer it was. And than were dyuerse godly byshoppes and other Christians persecuted to death in all places, for the true faythes sake.

¶ And whē he had opened the fyfte scale, I sawe vnder the altier the soules of them that were kylled for the word of god, & for the testimony whiche they had: & they cryed with a loud voyce, saying: How long tarest thou lord, holy & true, to iudge and to avenge our bloud on them þe dwell on the earth. And long wher garments were geue vnto euery one of them. And it was sayd vnto them, þe they shoulde rest yet for a lytle season vntill the nomber of their felowes, & brethren, & of them þe shoulde be kylled as they were, were fulfilled. The trees.

The fyfte scale, and the altier with the soules vnder it, make signifye the ryght godly Christen men, whiche spke & crye þe they might ones see the true honour of god thynke & glorifie, & al rightuousnes to increase. And þe to procede of þe very true sayth & true vnderstandynge of the word of god: and againe they crye also agaynst the tyrannous gouernour of þe wycked magistrates. Vnto them is geuen comforte of conscience, & stedfast trust & confidence in þe promyses of god, which can not deceyue them, yf they crye earnestly & feruently. For þe is a token of the redemption & great comforte þe is at hande. And in þe meane tyme, þe very same doe obteyne saluaciō of their soules, immediately after their death, in þe ioyes of heauen, wheras they doe willingly and patiently wayte after the resurrection of their bodies, at suche tyme as the nomber of their felowes shalbe accomplished and fulfilled. Whiche tyme and nomber is onely known vnto the lord.

¶ And þe next, whē he had opened the syxte scale: and lo there was a great earth quake, and the sunne was as blacke as sacke clothe made of heare. And the mōe mazed all, euen as bloude, & the flacces of heauē fell vnto the earth, euē as a fygge tree casteth from her her fygge, when she is shaken of a myghty wynde. And heauē was filled with a waye, as a scroll when it is rolled together. And al mountaynes & yles, were mowd out of their places. And the bygges of the earth, & the great men, & the ryche men, & the chere capaynes, & the myghty men, & euery boundman, & euery free man, had them selues in bynes, & in coches of the bylles: & sayd to the bylles & coches: fall on vs, & hyde vs frō the pyllor of him that sitteth on the seare, and from the wrath of the lambe: for the great day of his wrath is come, and who is able to endure? The text.

This syxte scale, make be vnderstande of the great mysery and affliction, which

The paraphrase vpon the

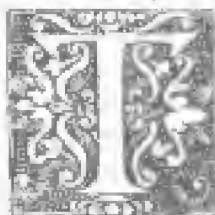
shal arise & be procured thow antichrist, which shal be a very enemy of Christ, and of all true holynes whiche shal esteeme & make himselfe a god. And he shal set furthe in al thinges, his owne gloire, honour, pompe, lust & pleasure, against the holy word of god. And all this shal he doe, wth all wilfulness, tyrannye, false doctrine, hypocritical and superstitious holynes, & with many ordinaunces, and he shal haue wonderfull successe therewith. And therefore there shal great afflictions arise in the world, and terryble earthquakes shalbe sene, whiche shal evidently declare the greuous myseries whiche shal ensue therevpon. And all these thinges shalbe knowne, (accoyding vnto the maner of the scripture, & the prophetes, and of Christ himselfe also) thow & eclipse & darkenyng of the sunne, of the moone, and tokens of blood, & thow the fallynge of the staries. And as in the holy state (vnderstande & spirituall) wandrous persons shal regne, whiche shal blemyshe that ord^r & state with wickednes, & shal do muche hurt bothe vnto the bodies and soules of them, for whose welth and saluacions sake they ought by dutye and office, w^{ll}ingly and gladly to dye, and to loose their owne bodies and lyues. For trouth it is, & after the tyme of the heretikes, the enemye of Christ that hell hounde Mahomet dyd arise in the East partes of the worlde: And the maynteyners of ydols and ymages, monkery & false religions, danable perpetuall bowes, purgatory, byeng & sellynge of masses for money, the pryde & pompe of the spiritualtie, & specially of & sea of Rome & of her decrees, curlyng of Emperours & kynges, theft, robberies, warres & murders in finite without n^ober, (which brought suche misery, sadnes & heuines, as no tong can expresse) these, I say, did arise in & west partes of & world. And this wyl the holy goost signifye & expresse in this place, with suche wordes, as men doe vse, whā they wyl expresse the hyghest sorowes, perplexites, & myseries of any tyme.

The vii. Chapter.

The xij.

And after that, I sawe foure Angels stonde on the foure corners of the earth, holdyng the four wyndes of & earth, & the wynde woulde not blowe on & earth, neither on the see, neither on any tree. And I sawe another angel ascende from the ryng of the sunne, which had the seale of the lpyng god and he cryed with a loude voyce to the foure Angels (to whome power was geuen to hurte the earth & the sea) sayng: hurte not & earth neither the sea, neither the trees, till we haue sealed the seruauntes of our god in their foreheades.

Foure angels.



The earth, the sea, and the trees. The holy angel.

This perceyveneth also vnto the syxt seale, as a singular comforte vnto & right faithfull, whiche are tossed and persecuted in this worlde for the trouthes sake, and for godlynes. By these.iiii. angles, are vnderstande n^osome ministers, whiche goe aboute to hynder bothe the lyfe and doctrine of the gospel, and the true faith. These are & messengers of Antichrist, scatrid thowout the whole worlde, & they doe great hurte vnto al men of euery degre: whiche is signified by the earth, the sea, & the trees. The holy angel, which ascendeth from the ryng of & sonne, & hath the token or seale of the lpyng god, is our lord Iesus Christ: which hath not onely comaunded the gospel to be preached vnto al creatures, but also thowhe his godly power, he both hinder such as woulde stop or let it. And this he doth thowhe his ordinary ministers, as wel of & spirituall, as also of the temporall sort. And for this cause some men haue vnderstanden by this angel, & good Emperour Constantyne. But it maye also be some other, by whome our sauour Christe dothe further, and set forth the doctrine of the gospel, and a Christen lyfe, against all tyrannes and Antichrystes. This angel therefore, shal deliuer the electe children of god, from the myddes of the wicked worlde, and shal marke or seale them with the token or marke of

the blessed whiche is fayth, loue, and innocency, and by these he shall make them to be knowne vnto the whole christen congregation.

¶ And I praye the number of them whiche were sealed, and there were sealed. an. C. and xliii. of al the tribes of the chyldren of Israel. Of the tribe of Iuda were sealed. xii. Of the tribe of Ruben were sealed. xii. Of the tribe of Gad were sealed. xii. Of the tribe of Aser were sealed. xii. Of the tribe of Neptalim were sealed. xii. Of the tribe of Manasses were sealed. xii. Of the tribe of Simeon were sealed. xii. Of the tribe of Leuy were sealed. xii. Of the tribe of Iasse were sealed. xii. Of the tribe of Zabulon were sealed. xii. Of the tribe of Joseph were sealed. xii. Of the tribe of Benjamin were sealed. xii.

The text

Thus hath our saviour Iesus Christ chosen into his churche a congregation, not onely out of the gentyles or heathen but also out of the Jewes, of all tribes & generacions. Out of þ which, euen before the passion of Christ, there were infinite numbres, scattered & dyspersed abrode thorow out þ whole worlde, which were converted vnto þ christen faith & receyved þ baptisme or christendome. As the holy Apostles also, preached first vnto the Jewes, the sincere & pure christen faith. And the number of those Jewes þ were converted by them, was doubtes greate, throughout the whole worlde, & in continuance of tyme increased. But here in this place, after þ customeable vse of the holy scripture, is marked or sealed a certen appoynted, & prescribed number, for an vncerten & an vnprescribed number, but yet a full and a perfect number. For xii. times, xii. thousande, doe make an hundred and xliii. thousande. For what cause certen are not here reckoned amonge the xii. tribes, it is not necessarye to seache. For there are euen as many true christians, & more also (thorowe þ wyll of god) converted vnto the true faythe out of þ tribe or flocke of Iacobi: And more that be dayly converted, whan as the Christen religion shalbe restored and reformed after the rule and square of holy scripture, as it was first bydded, of the Apostles & byshoppes of the p̄matre churche.

A certen number, put for to signifye an vncerten multitude.

¶ After this I behelde, and lo, a great multitude (which no man could nombre) of al nations & people, and tonges, stood before the seate, and before the lambe, clothed with longe whyte garments, & palmes in their handes, & cryed with a loud voice, saying: saluatiō be ascribed to him that sittyth vpon the seate of our god, and vnto the lambe. And all the angels stood in the compasse of the seate, & of the elders, & of the four heades, & fell before the seate on their faces, & worshipped god, saying. Amen: Blessing and gloire & wysdom, and thankes, and honour, and power, and myght, be vnto our god for evermore. Amen.

The text

¶ As was before sayd, there wer many turned vnto þ christe faith, out of þ tribes of þ Israelites, after þ fesse. But there were many more, yea infinite numbres out of all other heathē people, tonges, & nations, which euē frō þ amygntes as bothe Serbylls & Mercurius, & also more euēly & certeinly þ patriarche Iacob in þ xlii. of Genesis, & lykewyse all þ prophetes doe testifie) dyd looke and waite for the saluatiō & Messias. Out of þ which, the christendome did dayly increase, & was greater in þ whole worlde, & thus they became right chyldren of Abraham, & Israel, after þ faith, to þ gloire & prayse of god. Where vnto al the holy patriarches had alwayes more respect, thā eyther to þ lande of Chanaan, or to þ temple of Ierusalem, or yet to þ circumcision & cutting of þ foreskyne of their body (but vniuersall and dysobedient) chyldren and posterite. Yea or specially to all maner of Jewyshe ceremonies. For those christians, that were converted frō the heathē, in the whole worlde, dyd embrace & receyue the gospel very desyrously & frequently, framing their lyues in euery condicion thereafter, reformyng & forsakyng their olde heathenly & synfull lyfe & maners: patient in all maner of afflictions: Constant and faythfull euen vnto deathe for the true faythe and religion sake, agaynst the ydolatre, supersticion, and false religion.

The paraphrase vpon the

And for this, they haue receiued euerlastyng blisse, wherein they laude & honour god in the heuens euerlastyngly. As they also, doe no lesse so long as they remaine in the wretched state of this transitorye lyfe, wherein they walke, (as being marked and choosen out) in all innocencie, vertue, and godlynes: & thus euen vpon earth, they possesse their soules with patience, in all manner of assaults and temptacions, with a true confidence in god, and with a quiet conscience. And by this meanes they take here a tast of the blessed hope and some vniuersall they obtayne euerlastyng saluation.

The xij.

¶ And one of the elders answered, saying vnto vs: what are these which are arrayed in longe whyte garmentes, and whence came they? And I sayde vnto him: Lord thou knowest. And he sayde to me: these are they, which came out of great tribulation, and made their garmentes large, and made them whyte by the bloude of the lambe: therefore are they in the presence of the seate of god, and serue him daye and nyght in his temple, and he that syteth in the seate will dwelle amonge them. They shall hunger no more, neither thirst, neither shall the sunne lighte on them, neither eny heate. For the lambe which is in the myddes of the seate, shall feede them, and shall leade them vnto fountaynes of lyuynge water, and God shall wype awaye all teares from their eyes.

A certain elder asked S. John (to geue him occasion to teache, and to instructe him) what he iudged, and thought of those blessed ones, whiche he saw in suche honour with god, garnyshe'd with whyte garmentes. And John made a quicke answer, sayeng, that all those whiche doe cleaue vnto Christe with a true and a perfyght faith, and for the faithes and trutheys sake suffer patiently & willingly, what afflictio so euer god shall sende vnto them, they shall be in great honour and estimatio with god. And they are suche, as asseyrbe al their perfyghtnes, vertue, and godlynes, not vnto their owne workes, nor yet vnto their owne fulfilling of the lawe, wherein they must nedes knowlege them selues guiltye and synfull: but all together vnto the merites of the healthsome passion of Christ, whiche is and shall euer be their rightuolnes, in whome they put their trust and confidence: and for his sake, they are readye to suffer, whatsoeuer god shall lay vpon them. These are the holy & blessed, whiche begynne in this lyfe, to haue a delight in godlynes, euen with a free spirite: And thowoe saythe they are sure of the grace and merce of god, which shall continue for euer towarde them, & at length they shall haue the cleare fruition of all goodnes, and shall fully possesse that, which they doe here hope and looke for. Suche men are the very true seruantes of god fully stablished in the right faith, and true loue: from the whiche (thowoe the grace of god) they shall neuer fall: for as muche as god is their father, and ouerseer, whose deare and longynge chyldren they are. And they can lacke no treasure, neyther corporall nor spirituall, eether in this worlde, or in the worlde to come. And they lyue blessedly in peace and quietnes of conscience, before god: readye at the pleasure of god, to goe thowoe welthe and woo in this worlde, whome no maner of creature can hurte, for as muche as the lord fauoureth them, vnto whome they haue vterly geue and committed them selues, and haue offered vp vnto him a pleasant sacrifice & oblation in faith, in true Christen loue and perfyght hope. For Christ that suffered death for them, and redeemed them with his bloude, will not forsake them, but graciously rule & gouerne them, and thowoe the holy gospel wil instructe them in all rightuolnes, which they begynne here in this worlde, and shall enioye the frute thereof in the lyfe euerlastyng. And thus thowoe þ grace & merce of god, they shall overcome al woe and vexacion, and remaine patient in persecucion, yea and mery and ioyfull,

also

also in him, that can strengthen and comforte them: whiche dyspayneth his plentifull grace vnto them, to worke al holy & vertuous workes. For the which also, being his owne workes, he will yet crowne and rewarde them as S. Iohn sayeth in the kynadome of heauen eternally.

The viii. Chapter.

And when he had opened the seventh seale, there was silence in heaue about the space of halfe an houre: And I sawe viii. angelles stande before god, and then were geuen seven trompettes. And another angel came and stode before the altar, hauinge a gobbe full of seer, and muche of aboutes was geuen vnto him, that he shoulde offer of the prayers of all saintes vpon the golden altar, which was before the seate. And I sawe out of the aboutes whiche came of the prayers of all saintes, ascended vp before god out of the angelles hande. And the Angell toke the sealer, and sealed it with seale of the altar, and called it the earnest, and voyces were made, and thondres and syghnynges, and carynges.

The texts.



I haue ofte bene sene, that after great troubles, and muche vncacion, thowhe the prouision of god, rest and quietnes hath folowed in all tymes. And thus shall it continue even from the ascencion of Christ, vntill the worldes ende, that afterwarne, the tyme shal come, and afterwarde it will be cloude & darcke againe. Euen so, when the fapthfull haue once ray in god after

the victorie of the dragon, then cometh a newe dysquietnes and perplexite, when as the wycked Angels and spirites, thowhe their members & ministers, shall set vp all abhominacion, synne & wyckednes, hurtfull and noysome vnto the soule: as Sathan dyd vnto Job, what tyme he came, and accompanied, him selfe with the chyldren of god. Here come viii. that is to saye very many, and those myghty and stronge, with power graunted and permitted vnto them to doe harme. But Christ y true and fapthfull kyng and father of his kyngdome, churche, and chyldren, cometh and standeth, as an hygh priest at the altar of god, with the oblacion of his owne bodye. For Christ the lord, is bothe priest, altar and the oblacion himselfe, and he standeth for his fapthfull electe, with the golden censers, the hyghest loue and humyltye, thowhe the whiche he gaue him selfe for the synnes of al the world, into the moost bytter and dangerous death, for a perpetuall reconciliacion for all those that beleue in him. Vnto this onely one and eternall priest, Christ, doe all fapthfull, holy, and blessed christians, render and gyue their myghty deuotion, thankes geuyng, feruent petycions and prayers, their hope, loue, and fapth. All whiche, he receyvethe in good patte, and maketh them acceptable vnto y father, with the censers of his prayers, and with his swete smellenge rightuousnes, and holynes, wherewith he is full and abundant, plentuous and sufficient for all the electe from the begynnyng of the world, vntill the ende thereof. And by this meanes and no nother wise, may the prayers of all the holy and fapthfull come vnto god, namely thowhe the handes and merites of his passio, so that they take the same with them, pleasing with god thowhe the same. Whiche thing dyspleaseth and displeaseth the lord god right well. Howe yf the holy electe shal thus offer by their necessities & prayers vnto god thowhe Christ, whiche is the onely mediatour betwene god the father and mankynde, than will the mercifull god heare them: and shall punish the wycked tyrannies and opprellours of the fapthfull, with his specke dartes, and thondervoltes, and other plages, whiche he can, and is wont to be doours

The paraphrase vpon the

wayes for the terrible punishment of the wicked: godlesse princes & tyrannes, bothe bodely and gospelly, in so muche that Sathan with his whole kyngdome shalbe amazed therat.

The text.

¶ And the seuen Angels which had the seuen trumpettes, prepared them selues to blowe. The first Angell blew, and there was made haile and fyre, whiche were mingled with bloude, and they were cast into the earth: and the thirde parte of the earth was scorcht by fyre, and the thirde parte of trees was burnt, and all greene grasse was burnt. And the seconde angell blew: and there was a great voice as of many waters, saying, woe is comen to the sea, and the thirde parte of the sea is turned to bloude, and the thirde parte of the creatures which habite therein, are dead. And the thirde parte of the trees are dead.

The trees.

¶ Christ bringeth his punishmentes to passe thorow good and euill angels, euen at his owne pleasure. For vnto the lord there is nothing euill nor vnprofitable: for as muche as he onely can make good of euill well ynoughe. The first plague of the churche of Christ, was in the vnderstandyng and interpretation of holy scripture whiche euen at the first, was assaulted with dyuerse dangerous heresies, whiche sprang vp by reason of the dyuersitie of vnderstandyng amonge the wytters and teachers: by reason wherof, infinite schismes, dissensions, perils and dangerous vprourcs did sprynge & ayle. And for this cause were so many counsels holden. For the christendome suffred great decaye, and many swarmed there from, at suche tyme as god, of his mercye, gaue grace and quietnes in the churche, but for a small season, as I sayde before. By the trees we shal vnderstande people of all maner of nations and degrees, in the christendome of no small nombre, as in the tyme of Athanasius and after. The seconde plague foloweth afterwarde, against the whole and natural strength and scarcenes of men, and specially that, whiche was betwene princes and rulers, that were assaulted of the wicked fynde with ambition, for power and dominion. The whiche the wicked fynde byde up, after that the godly and holy teachers had rooted out all errors and heresies. This contention and deuytion in the churche betwene the rulers of the laitie and clergie, hath bene the occasion of very great inueries betwene the grecians and the Romaynes, Emperours and Princes, Popes and bishops bothe in the spirituall and temporall regyment. For this deuyll the burning fyre of pryde hath bredde infinite and vnspearable hurte vnto the churche of Christ. For euen out of it, sprang so many warrres, battels, burnynges, and destroyng of landes. And suche common harmes wll the spirite of god spynne by the trouble, losse and destruction in all the elementes, the fyre, water, ayre & the earth. For there was no man sure and in safegarde.

The text.

¶ And the thirde angell blew, and there fell a great starre from heauen, burning as it were a lampe, and it fell into the thirde parte of the riuers, and into fountaines of waters, and the name of the starre is called wormwood. And the thirde parte was touched to wormwood. And many men dyed of the waters, because they were made bitter. And the fourth Angell blew, and the thirde parte of the sonne was smitten, and the thirde parte of the moone, and the thirde parte of the starres: so that the thirde parte of them was darkened. And I heare say, that the thirde parte of it shoulde not wyne, and to keep the night. And I heare and heare an angell sayinge thow the myshes of heauen, saying with a loud voyce: Woe, woe, woe, to the inhabitants of the earth, because of the wayes to come of the troups of the thre angels, whiche were yet to blowe.

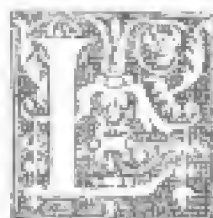
¶ The thirde plague came vpon the starres of heauen, that is, vpon the most holiest people, whiche were taken for the spirituall state and order, as monches, friers, and priestes: whiche thorow their deuocyn, haue heaped vnto them selues

selues money, goodes and treasures, and haue gotten landes and dominions, for the whiche great draught was among them. And whereas the world should haue learned of them, faith, loue and knowledge, it was nothing but flandered, offended, deceyued, seduced and soe hyndered by them, bothe in faythe, and in goodly luyunge and behaueour: bothe whiche, were vicerly decayed in these passions, to the great vndoyng and destruction bothe of bodie and of soule. And thus the sweet hony of chrysten loue and consoyde among these vyters, is turned in to bitter wormewood, by the which many soules are destroyed. The fourthe plague maye well be vnderstande, to be the breaking in of the Turkes & Saracens, whiche is, as it were a worthye and well deserued scourge or whoppe, whiche shoulde scourge and punyche the chrystendome falling into spaine and dissolucens. As it hath already happened in the .iii. partes of the earth, Asia, Europa and Africa. All these hath he gotten wholly into his handes. And hath also dyuerse tymes attempted Italy and Spaine. And hath already gotten Austry, Etichlande, and parte of Hungry. He & thinketh not this a great losse, and a wonderfull destruction, the same hath no vnderstandynge at all. Suche great mysferies, perplexites and destructions, bothe the scripture signifye in diuerse places by the darcknes of the Sunne, Moone and Starres. And where as he sayth, that onely the thirde parte was destroyed, he signifyfeth thereby, that all this shold not continue in diuerse places. If any men addreslyng the selues vnto repentance and amendeiment, haue dysappoynted suche euemyes, & dyscharged them selues of them. But not every where, nor at all tymes. For all these mysferies and plagues returned againe afterwarde, and were more dangerous, hurtful and intollicable, than they were before. And bothe these and other plagues shold increase, and get the ouerhande daylye more and more, & lyke wyse also the spaine against the worde of god, against true loue, against peace and quietnes, and against all vertue and godlynes, shold not cease but ragyd continually against the manifest and clere gospel, even by the spirituall soyt, which haue their luyunge of the gospel, wherunto they are the most extreme enemyes, bothe in worde and deede, a thousande partes more than the secular and laye soyt. And yett all vnder the pretence & colour of a Chrysten & good scale, whereas they seke nothing but their owne ppyuate lucre, as it is euident & manifest.

¶ The .ix. Chapter.

¶ And the fyfte angell blewe, and I sawe a barre fall from heauen vnto the earth. And to him was geuen the hape of the bottomlesse pyt. And he opened the bottomlesse pyt, and the smoke of the pyt stode as the smoke of a great furnace. And the sunne, and the aye were darkened, by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the earth, & vnto them was geuen power as the scorpions of the earth haue power. And it was commaunded them, that they shoulde not hurt the grasse of the earth: neither any grene thynge, neither any tree: but onely those men whiche haue not the seale in their foreheades. And to them was commaunded, that they shoulde not kyll them, but that they shoulde be verrye fyve monthes, & their payne was as the payne that cometh of a scorpion, when he hath stonge a man.

¶ The scale,



¶ Like as in the opening of the fourthe scale, god is become man, to walke awayne all synnes and wyckednes: euen so the deuyl, whiche is a counterfeiter of gods workes, imageneth by all meanes that he can, to set vp and stablyshe all maner of intolerable errours, and to augment his kyngdome: And goeth about to make him selfe a god, and to fyght and styue againste the

The paraphrase vpon the

Locustes.

the gospel, and against all godlynes. But thorow the iudgement of god, he is fallen downe from heauen, vnto the earthe, and hath receyued thorow the iudgement of god, and thorow his permission, the key of hell and of the botomles ppe of all wyckednesse, euen lyke as Christ is ascended and gone vp and thorow his merites and rightuousnes, hath opened the heauen, and hath receyued the kyngdome of god, for all the faithfull electe. And out of this belly the botomles ppe, arose a smoke of worldly wylsome, & of fleshy lustes, by the whiche, al godlynes planted of Christ and of the apostles, thorow the preaching of the gospel, is obscured and darckened. And there are cysen by locustes, that is to say, false teachers, heretikes and worldly lustell prelates, scolemen and sophisters, which thorow their proude doctrine, and mans ordinances, pompe, and conctousnes, haue done muche harme in the churche in the heartes of the faythful, thorow the permission of god: And all this is suffered euen for the spynne of contempnyng gods worde, and for that men haue loued them selues, muche moze than Christ. Whiche worde of god they haue made moze to be contemned, w their synngng, and fast or swpste mumblng by therof, without vnderstandng, than they haue profyted or edyfied eether them selues or any other therby. And also in their hyghe scoles and vniuersyties, with their Aristotle, and their Philosophy, they haue made þ worde of god darcke & obscure. And with their Philosophicall dyputacions, they haue made it vnclerke and doubtfull, and vnpofytable vnto the churche. As it maye well appeare that þ frute and ende of al their studyes haue bene nothyng els but conetousnes and pryde, worldly honour and promotion. And with their subtill wyttys and dyuises, they haue done wonderfull muche hurte. But thorow the myghtye power and vertue of Christ in his churche, they haue bene hyndered and dysappoynted, for this purpose that they shoulde not hurte nor harme the true faythfull, whiche increase and waxe grene thorow the saythe, in all godly workes and exercyses: whiche the spyrte of god would not suffer to be hyndered, but that they shoulde be preserued in faith and loue after the wyll and worde of god in all holynes and vertue. But those men whiche haue made a couenaunt with pryde, conetousnes, fleshy lust and pleasure, enaye, hatred and excesse, and suche other, they were geuen vnto them, to vse after their owne pleasures, for as muche as they had no seale or token of god. Notwithstandng those shoulde they not kyll neyther, for as muche as many of them myght be conuerted and axende, but they shoulde onely punyssh and bere them in their consciences, and with ocher plages, for a season, namely for the space of fyue monethes, whiche maye be vnderstande to signifye, fyue hundredeth yeares, wherein all suche thinges haue bene sene, practised and suffered in the churche of god. And their payne and veracion for so long a tyme, hath bene extreme, their conscience being fearefully and heauily toymented for their great synnes. Whiche thinge dyd first spryng of false doctrine, and of mans tradicions, which they haue not kept, as for an example, they cōstrayned, filthly chastitie of pprestes, monckes, & nonnes, the glotonous fastyng, the myserable torment of eate confession, the dyadfull seate of purgatorye, the pollyng of pardons, the excessiue and couetous ponette of beggng freres vnsacrable. These are the venomous synges, which doe bere and toymente them that wyll forsake, and let at naught the token and seale of gods worde.

The tette.

¶ And in those dayes shall men see the death, and shall not fynde it, and shall desire to dye, and death shall flye from them. And the synfultrude of the locustes was lyke vnto hoises prepared

prepared vnto battayll, and on their heades were as it were crownes, lyke vnto golde and their faces were as it had bene the faces of men. And they had beere as the beere of women. And their teeth were as the teeth of Lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charrettes, wher many hoises cunne together to battayle. And they had taples lyke vnto scorpions, and there were spynge in their taples. And their power was to hurte men foure monethes. And they had a kyng ouer them, whiche is the angell of the bottomlesse pyt, whose name in the Hebrew tongue, is Abaddon: but in the Greke tongue, Apollyon that is to saye, a destroyer. One mot is pad, and beholde, two woordes come yet after this.

These locustes or gresshoppers shall be strong and myghtye in the churche, and shall greuously bere and oppresse all faythfull professours of the gospel, which can not abyde nor beare their false religion. And they shal be so aspycte and persecuted of them, that they shall wythe a thousande tymes rather to be dead than alpyue. For the grieve and sorowe of suche as be tormented in their conscience, is unspeakeable. And that all men maye the better knowe suche locustes, these tokens are to be marked. They syt vpon hoises haung vpon their heades, as it were crownes garnysshed with golde and precious stones, and haue faces lyke vnto mens faces, louyng lowly & amiable in wordes & in outwarde pretence, but in effecte, vertue, and strength lesse and weaker thā any woman, garnysshed with pleasant heere euen for nothyng els but for a very token of hypocrysie. And besydes this, they haue terribile teth, whiche signifieth, & they are myghy to hurte, euen lyke Lyons, without feare & not able to be resysted. For as muche as they are armed with habbergions of yron, hangynge together with their Chapnes and Behemoth knottes, byndinge and knytting them selues together with their Councels and Decrees, that they seme inuincible, and not able to be ouercome of the whole world. They thunder with their cursynges, suspensions, and excommunicacions, and all, to magnifye their pompe, euen lyke a fearfull army, whiche in warre face woulde make all the worlde astayde. They flye with their pardons and bulles, euen as it were with wynges ouer hylls and dales, ouer sea and lande and poyson more noysomly vnto death, than they should doe with very bodily weapons: And yet when their bulles and parchment wil not helpe, they wil ble the pyrke and sward also. And the kyng or gouernout of this people hath no nother proper name but Apollyon, that is to say, destroyer, and the very incarnate deuyl, lyke as his aduersarye Christ, is bothe in name and in dede, a saviour and preseruer. This is an heur woo and mysery to happen vnto the churche of Christ. But there shall come yet, ii. other besydes this.

¶ And the sixth Angell blewe, and I herde a voyce from the foure corners of the golden altar, whiche is before God, sayinge to the sixth Angell, whiche had the trumpet: Loose the foure Angelles, whiche are bounde in the great ryuer Euphrates. And the foure Angelles were loosed, whiche were prepared for an houre, for a daye, for a moneth, and for a yere, for to slee the thirde parte of men. And the number of hostemen of warre were. xx. times. ii. m. And I hearde the number of them: and thus I sawe the hoises in a bysson, and them that sate on them, haunged wth habbergions of a jacquete colour, and byrmstone, and the heades of the hoises were as the heades of Lyons. And out of their mouthes went forth fire and smoke, and byrmstone. And of these thre was the thirde parte of men killede, that is to saye of fyre, smoke, and byrmstone, whiche procede out of the mouthes of them. For their power was in their mouthes and in their taples, for their taples were lyke vnto scorpions, and had heades, and with them they dyd hurte.

The texts.

The sixth angelicall deuyl, whiche was set against the sixth seale, byd blowe for his tyme also, puttynge forth his voyce in the chylkenhouse, where god ought to be honoured with the golde of a pure and sincere saythe, And at that tyme,

The paraphrase vpon the

tyme, the holy Apostle. *S. John* heard, in spirite, a voyce, without doubt & voyce
 of Christ kyng of all honour. whiche voyce said vnto the angel of wickednes:
What thing whiche thou wilt, that take in hande. For I permitte & now at this
tyme, to exercise thy power to the hurtynge and vndorpnge of the wycked and
vngodly, and to the amendement, furtheraunce and chrysten exercise of the faith-
full and electe. Pour out the hypocritical frowardnes of the hygge state of
 the malignante churche, whiche hitherto hath bene somewhat bounde, and hath
 had a great name, euē lyke as Euphrates, muche vniyke vnto the holy Jordan,
 or vnto the flode Syloa, that is to say, the pyymatiue churche of the Apostles.
 And there is no hope of grace nor of recouerye or saluation in her. For in this
 Euphrates there is nothing that is sounde and good, but all together full of
 death & destruction, with & helpe of his .iij. or foure streames whiche went out
 from him. It is easy to vnderstande, what and who they were, whiche went
 out after the decaye of the holy chrysten churche, or after. *S. Iustus* or *S. Im-*
brose tyme, after the fyue monethes, that is to saye, after fyue hundred yeres, &
 went out euē at one tyme, namely at the tyme of the councel holden at Laterane,
 and were redy to murder and slaye the thirde parte of mankynde. And they, wth
 their felowes, byd greuously hurte them, in person, in goodes, in conscience, in
 bodye, and in the prosperite and welch of their soules, thozowe horryble
 errors, in faithe, religion, and outwarde ceremonies, thozow mans ordinaun-
 ces and tradicions bothe against the manifest holy worde of god, & also against
 the ordinaunce of the holy pyymatiue churche of the Apostles. And here the
 great number of these hoysmen, doth open the vnderstandinge vnto the reader,
 that all men maye easily perceyue, what they are, conuynng vp in maner, about
 one tyme. But their scutes shal shewe and declare that, sufficiently. Out from
 among these hoysmen, came their captains, ridyng vpon hygge hoyses and mu-
 les, with highe pompe, pretendinge highe wysdom & godly power. But yet these
 holy byethren the mapnteyners of Christes churche (as they pretende) do ryde,
 with harness and sallets, armed and prepared with many ordinaunces, decrees
 and statutes, by the whiche (alas what remedye) the chrysten fapthe is lytle fur-
 thered. But it is well fensed and armed with habbergions, one ryng folded in a
 nother fower folde. These were set on fyre with a furious madnesse against the
 pure and sincere doctrine and profession of the gospell yelowie for very enuye
 hatred and malice, and also for very fylthye desyre and couetousnes of golde,
 whiche thynges goe alwayes together. And againe sauering of bymstone in
 their hypocritische filthie chastitie, vnniete & odious for any chryste harte to thicke
 vpon, muche lesse for any chrysten eares to heare, or any chrysten tong to speake.
 Their pompe and power, to subdue the symple and humble dysciples of Christ,
 contemners of this wycked world, is lyke vnto the power and myght of Lyons,
 by the wytt of man, not able to be resisted or withstanden. And yet their power
 is not in their handes and armes, but in their mouthes. Out of the whiche com-
 meth, cursynge, suspensynge, excommunicating, and threatenynge with fire, and
 feare of hell and purgatoire, & with suche lyke firebrandes of bymstone. Wh^{ch},
 how many right godly and fapthfull constant men and women haue bene mur-
 dered wth in these foure or fyue hundred yeres, of these hoysmen, whose power
 was onely in their mouthes. For, to the perfoymaunce of their spiritual tyrannie,
 they dyuised spies & searchers, whiche they called *inquisitores hereticę prauitatis*,
 to spee out suche as they toke for heretykes, as *Saule* was one at suche tyme

as he raved so spitefully against the faithfull, from Ierusalem to Damasco.
 Their taylor, lyke vnto the taylor of a Scorpion or a Basiliske, are those whiche
 goe after them, and folow their example, Princes, Lordes, and temporal Magi-
 strates, whiche are assistant vnto them, to execute their tyrannye, bothe other-
 wyle & speciall at general counceils, whiche for their pleasures (euen though
 they be Emperours) yet they must breake their promyses of free passe and
 passage, against bothe their honour and othes, in any matters that concerne
 their spiritual state, pompe, libertyes, ordinances, be they neuer so much against
 the holy worde of God.

And the remnant of the men which were not kyled by these plagues, repented not of the de-
 eds of theyr handes, that they shoulde not worshippe deuyls, and ymages of golde and syl-
 uer, and brasse, and stone, and of wooode, which neither can se, neither heare, neither goe. Also
 they repented not of theyr murder, and of theyr sorcery, neither of theyr fornicacyon, nei-
 ther of theyr thefte.

The xxix.

Howe heuy and terribble is the might and power of the deuill, & of Antichriste
 yea how many of the faithfull electe of God haue bene tormented and slayne by
 them, bothe in their bodies and consciences. And yet euen in their tyme there were
 many that remayned aloue, whiche the mercifull hande of God dyd preserve in
 all godlynes, and though his ayde and helpe they escaped the handes of these
 tyrannes. Euen in lyke maner as there dyd also many remayne in their wicked
 purposes, in their cruel tyrannye & in their godles & blasphemous lyfe, whiche
 notwithstanding would be bothe called, and also esteemed & taken for holy and
 spiritual men. And yet they beleue not, & they haue any neede to repent, & therefore
 they procede & goe forwarde with their traditions of men, & transgression wher-
 of they punish the more sharply than the transgression of any commaundement of
 God. For & doe they esteeme in maner, lyghter than nothing, taking it for suche
 a synne as may well ynowe be dyspensed with, & remitted: And thus in the
 meane tyme, they please, serue and honour the deuill with their ydolatre, super-
 sticion, and invocation of sayntes, vnto whome they praye & say: Our father in
 heauen, halowed by the name, euen vnto the very images bothe of men & women.
 (Whiche thing the very lying deuyll taught them,) as though the sayntes
 shoulde desire any suche thing, and not rather be dyspleased therewith, vnto the
 whiche sayntes also, they make and set by images of golde, syluer, stone, and
 woode, euen vnto those true sayntes also, which were martyred and put to death,
 for speakinge and preaching against suche heathenlysh customes, and toke it for
 very wicked and abhominable supersticions and diuill lyfynes, to invoke and
 honour suche false goddes. And they doe these thinges so manifestly, that they
 can not, nor will not denie it. No they haue no vnderstanding thereof. For they the
 selues are euē lyke vnto their false goddes, and become so madde, and so farre
 out of their wittes, that they can no more heare nor see than their ydols and false
 goddes can. And they wil heare of no repentance at al, muche lesse wil they per-
 forme any. But they wyl rather confirme and mainteyne their deuillysh y-
 dolatre and false religion, with sword and fyre, murder and payson, yea and
 sometime they are not ashamed to practyse sorcery & witchecraftes, to mainteyne
 their wickednes, againste & true faith & religio. And they wil lyue in whoredom,
 whosoener say nay, euē of force, beyng extreme enemyes vnto holy matrimony.

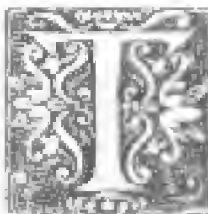
The paraphrase vpon the

And thus they beate and blinde the whole worlde with their fallenede & lyeng,
and all to mainteigne their possessions and infinite blasphemyes, whiche missewe
of their ydolatre, with worldly force and tyrannye as they haue euer done.

¶ The .x. Chapter.

The .x. cete.

¶ And I came another nightie Dugell come home from heauen, covered with a cloude,
and the raynebowe vpon his hed. And his face as it were \S Sunne, and his feet as it were
pillers of fyre, and he had in his hande a lytle booke open, and he put his right foete vpon
the sea, and his left foete on the earth. And cried with a loude voyce, as when a Lion ro-
arb. And when he had cried, vii. thonders spake their voyces. And when the seuen thon-
ders had spoken their voyces: I was about to write. And I hearde a voyce from heauen,
saying vnto me: Seale vp those thinges which the .viij. thonders spake, and write thy not.



His strong angel, can signifye none other thing, but our saui-
our Iesus Christ, whiche reueled suche a vision vnto S. Iohn,
for the profite and comfort of the faithfull churche and congre-
gation, and for a warning vnto the ynfull worlde. For he it is,
whiche in suche an euil tyme, and in suche great perplexite and
dangerous warrfare of the christen churche vpon earth, com-
meth downe from heauen to ayde and succour it accordyng vnto his promys.
And he appeareth vnto S. Iohn, euen as though he were commynge downe
from heauen, clothed with a very manyfest and visibill cloude, whiche signify-
eth his holy manhode, euen as he went vp also vnto heauen, and dwelleth with
vs, with his grace, ayde, and prouydencc. The raynebowe, signifieth his hea-
uently imperious crowne, and his gracious gouernaunce ouer his faithfull electe,
for the whiche he is carefull and sorowfull with mercye and daylye ayde, in
all thinges necessarpe and expedient for them. His face and countenaunce is
bryght, pleasant and full of mercye, euen lyke vnto the sonne. For he himselfe is
the sonne of the worlde, that is to saie, the comfort, dellyght tope and felicitie of
all faithfull. And againe, mighty stronge and rightuous in all his iudgementes
towards \S godlesse and wicked, whiche he stampeth in peces and burneth them
with fire, that can neuer be quenched. This same Iesus Christ our Lorde and
sauiour, is come againe from heauen, with his lytle, meke, euangelycall booke,
namely with the newe testament, in the whiche the olde is also comprehended.
This booke is contemptuous and of no estimation, vnto the sage wyse philo-
sophers, highe lerned doctours, and pompos proud prelates, in so muche that it
was cleane lost out of the temples, for a great space, (euen as it was in \S tyme
of Ieremye the prophete,) being longe yearely in their monasteries & colleges,
as their bowes and rules, wherunto they were sworne, required, but without all
maner of vnderstandynge or feruentnes of the spirite, whiche should be sought
and necessarilke required in holy scripture. This booke dothe Christ bring, being
garnished not outwardly with golde, siluer and precious stones, for a face and
a shewe onely so that no man can reade in it, as though it were sufficient onely
to kysse it, but he shal bring it open, that euery man maye reade and vnderstode
it, in their owne mother tong, and also in all scholes, where chyldren are taught.
He it is that is come into this worlde, and hath set his feete vpon al the earth,
and also in the flos of the sea, whiche were before vnknewen, euen
lyke

The rayne-
bawe.

spoke as the true faith also was, which was readyly & ioyfully receyued of them, whiche before knewe nothing at all, and were more ignorant and vntaught, than they that came from the grecians and Romaynes. Whiche thing maye be vnderstanden, by the left and the right foote. And what maye better be vnderstanden by the loude voyce, than the great noyse, which the holy Wyse maketh, at suche tyme as it is spred abrode in all speches and tonges, our hundredethes and thousandes of people in so short tyme, to the great wonder and mervail of all faithfull, and to the hygge furtheraunce and edyfing of the chrysten doctrine and of the knowledge of God, and to the better confusion and feare of the whole duntlye and hellpye flocke and congregation, even as a Lyon of the stocke of Iuda. And immediately therupon came. vii. thunders, that is to saye, the moost godly and chrysten interpreters of holy scripture, were famous throughout the whole worlde, as were these Ambrose, Iusten, Ieron, Gregory, Cypriane, Basilie, and diuerse other, whiche in our tyme haue written and taught as excellently and profitably in the churche and congregation of Christ, as euer they dyd. These haue taught and brought into lyght, the worde of God very purely and sincerely, notwithstanding whatsoeuer the scholl wyters and sophysters, the pompous byshops and monkyshe munny haue many peres decreed & dycted, to the contrary, with their vncerten and vnstable doctrine, fayned ceremonies, sonde traditions, & newe strange articles of the faith, whiche haue no grounde in gods worde, and cleane contrarye bothe to the vlage, and also to the doctrine of the holy auncient fathers in the pymarye churche. And where it is nowe added, that it shoulde not be written what these thunders spake, let other vnderstande it as they wyl. I thinke and coniecture that it is a prophete of the noble and excellent goffe of God, & science of Wyrting, geuen first vnto the Germaynes, whiche were esteemed the moost rude and barbarous people. By and thowhe whome, not onely the newe testamēt hath bene renewed, interpreted & translated euen out of the very naturall fountaine & tong wherein it was written, but also the whole olde testamēt out of & holy Hebrew tong. Besydes this, all these before named & many other feachers and wyters of the holy churche, went first out into the worlde, and bothe with worde and deede, noyed abrode the power of the gospel, so that the renewinge thereof cannot be ascribed vnto those onely, whiche preache and teache in our tyme, but vnto the holy byshops of the pymarye churche, whiche preached and taught first of all, throughout the whole chrystendome, where as now, all our byshops for the moost parte, are dounne and blynde in all godly doctrine, & utterly drownd in worldly pompe, lustes, pleasures and in all wicked dissolutenes.

vi. thunders.

¶ And the Angell whiche I sawe stande vpon the sea, & vpon the earth, lyfte vp his hande to heauen, and swore by him that lyueth for euer more, whiche created heauen, & the thinges that therein are, and the sea, and the thinges whiche therein are: that there should be no longer tyme, but in the dayes of the voyce of the seventh Angell, when he shall begyne to blowe: euen the myste of God shalbe synid, as he preached by his seruantes the prophetes.

The xxiij.

Christe taketh an othe, and sweareth by God his heavenly father, euen with great earnest securence and holynes, that the tyme of his glorious laste cominge to iudge all the worlde bothe quicke and dead, is nowe alreadye nigh and at hande. And whan the victorie that was prophesied to be

The paraphrase vpon the

fulfylled of Antichrist (which victorize the seventh angel, Christ him selfe or his spirit, that was yet to come in Iudas before the last daye, must blowe forth accordinge vnto his office) were once past, than shoulde all together be fulfilled, that all prophetes dyd euer prophete of the kyngdome of Messiah as the sauour of the whole worlde, whiche is the hyghest miserie. Of the whiche thinges all patriarches and prophetes, yea and the apostles also, and Christ him selfe, dyd speake, namely, of the tyme of the kyngdome of heauen, that was commyng, and of the commyng of Christ in his hyghest honour and gloire, whiche shalbe manifest and knowen vnto all men and vnto the whole worlde.

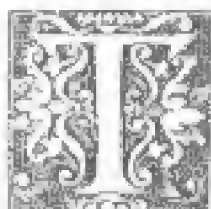
The xix.

¶ And the voyce whiche I heard from heauen, spake vnto me againe, and sayde: go and take the lytle booke whiche is open in the hande of the angell which standeth vpon the sea, and vpon the earth. And I went vnto the angell, and sayde to him: geue me the lytle booke, and he sayd vnto me: take it and eate it vp, & it shal make thy belly bytter, but it shalbe in thy mouth as swete as honey. And I toke the lytle booke out of his hande, and eate it vp, and it was in my mouth as swete as honey: and as soon as I had eaten it, my belly was bytter. And he sayde vnto me: thou must prophete againe amonge the people, and nationes, and tongues, and so many kynges.

At this place, myght the begynnyng of the .xj. muche more conueniently haue bene appoynted, but it is no matter. John in the person of all faithfull christians, and specially in the person of them, whiche shoulde be teachers in the church of god (as the holy byshops and other apostolicall men) heareth the voyce of God, speakinge thus vnto him: If thou wilt doe and performe thy office and vocation truly and iustly, than get thy waye, and appoynt thy selfe therunto withall thy might and power, and take in thy hande the holy, open and mooste cleare cronicle booke of the holy gospel and worde of God, receyue the same, and the holy vnderstandinge thereof, from the holy goost thow shalt feruent praye. And reade therein with faythe, loue, and moost earnest zeale, of Christ hym selfe. But he telleth him before, that he shoulde not onely reade or syng it, wyte or endyte it, but that he shoulde with a moost greedy desyre, euen deuoure it vp as a foode from God and as the heauenty breadye of all faithfull beleuers, and that he dygest it in to his bowels as a moost cleane and holsonie foode. Whiche thing can not come to passe without bytternes of repentance and of sorowe, and heynenes of the hearte, and conscience. And specially vnto him that knoweth so muche of the wyll of God, and feleth that his spirit is so weake and frayle and his flesh so wilde and dysobedient and his mynde so stubborne and obstinate against the spirit of god: els it may be thus vnderstande, that whan a man vnderstandeth the worde of god, and knoweth that it ought to be spred furth vnto other, that is to saye, to the whole church of God, and that the truth ought to be spoken vnto the blynde worlde, and that it can not yet be done without great perill & danger of bodye and lyfe, than is it doubtles bytter vnto him. But yet not withstandinge it is swete in the mouth, thow the comforte and ioye of the truth, and thow the ioyful promys of the gospel of righteousness and holynes, thow Christ the sauour of the whole worlde in al tymes. All this did John in a vision, and toke also further instruction thereof, as foloweth.

¶ And then was geuen me a robe, lyke vnto a robde, and it was sayd vnto me: Lye a meate the temple of god, and the altar, and them that worship therein: and the quere whiche is with in the temple, cast out and meate it not for it is geuen vnto the Gentiles, & the holy rite shall they treade vnder fote xlii. monethes. And I will geue power vnto my two wyntes, and they shall prophesye a thousande, two hundred and. lx. dayes, clothed in sacke clothe. Their are two olyue trees, and two candelstykcs, standyng before the God of the earth. And yf any man wyl hurte them, the shall procede out of thei mouthes, and consume their enemies. And yf any man wil hurte them, thes wyntes must be bylyd. Thei haue power to shut heauen, that it raine not in the dayes of thei prophesyinge and haue power euer wayes to tume them to blood, and to smite the earty with all maner plagis as often as they wyl.

The text.



¶ The lord both reuele and shewe vnto John, that he wyl bylyte and refoyme his churche, (being so soze fallen and decayed) whā tyme shalbe thowse apostolical men and godly parsons, which haue eaten vp and digested the booke of god, and with great swetes and plesantnes, haue bene feruent and earnest to further and to set furth the wol of God. And thus he geueth hym a metwande in his hande (as he dyd also vnto Ezechiel) to measure & to setche out the righteuousnes of the churches, and the state of every one: And specially of them, whiche, by reason of thei office and vocation, ought to haue a speciall respecte and regarde to the seruyce of god: among the whiche, the bysshops and the highe & most speciall doctozs and teachers of the churche (whiche are vnderstande and ment by the quere, for as muche as they are maisters and rulers of the quere) were the mooste wicked and vngodly: And they are compared and lykened vnto the heathen and were geuen and deliuered vp vnto them to be punished. for the heathen and vngodly and superstitious people geuen to al ydolatrie, whether they be spiritual or secular, they shal treade down, destroy, and despile the churche of Chyrt a long tyme, whiche is to be vnderstande by the xlii. monethes, & is to saie. iii. yeaues & an halfe, whiche might well signyfye. iii. hundred yeaues & an halfe, from the tyme that muche false doctrine & many supersticious ceremonies came first into þe churche against the manifest woꝛde of God. Whiche thinges sprang vp thowse þe pompe, pryde, couetousnes and presumption of the spiritual prelates & watchmen, as they named them selues, and so ought to haue bene in dede by thei office & calling. The two wyntes of repentance & amendement of lyfe, which shoulde take the gospel in hande agayne, and shoulde restore & bypnyng for the booke agayne, are Enoche & Elras. For in the wicked tyme of the Caluistes before shes floode, Enoche studyed & went about, without doubte, bothe with woꝛd & dede, to reforme the woꝛld, & to reduce them vnto the true faith in God, & persegght loue to thei neyghboure agayne.

The quere.

xlii. monethes.

The. ii. wyntes.

Wherunto he was moued by the holy goost, whiche did woꝛke & speake in him, yea & parauenture also did wyte thowse him. for there were once boke of Enoche, whiche nowe are not to be gotten. And lyke wyse did Elras also in þe tyme of þe salwe, but with a wonderfull zeale & feruentnes both in woꝛd & deed, thowse the motion of the holy goost, whiche woꝛketh in the ministers of god, whan he seeth his tyme, accordynge as the person & place requirerth. And therfore they bothe receyved one rewarde of saluacion, and remayned as it were inmortall and ate prophesied to come agayne in spyrte before the latter day of iudgement, to resiste and confounde the wicked Antichyrt, and to heale with the oyle of lenticuche as are apte to receyue it, or els with the fyre of feruente schisme

The paraphrase vpon the

to confounde the wycked enemyes of god bothe with worde & deade, as Enoche and Eljas dyd, by the commaundement and ordinaunce of god, in their tyme, whan they were vpon the wicked earth. Lyke as also suche men might be fownde in our tyme with their names, writynges, and doynges, not in one place of the earth, moued with the same spirite & with the same worde and lyke scale of god, euery one after the gyfte of grace geuen vnto him. Shoued, I saye, by the holy goost, of a godly mynde and lyke purpose as the nations, people, persons and other circumstances required. Against these and suche lyke frendes and ministers of god, shall many greuous troubles be alwayes deuised and attempted, by the wicked malignant churche, bothe against their good name, bodye, lyfe, and also against their goodes. And they haue no nother refuge, succour, comforte, helpe nor weapon to defende them with, but the onely, holy, eternall and inuincible worde of god in their mouthes and handes, whiche confoundeth all their aduersaries and deadly enemyes, whiche euen them selues the longer they mainteyne their euill and naughtye cause, the worse they make it, tyll at length they shall bitterly confounde and destroy themselves. But these, & ministers of the spirite of god, woorkyng in loue and feruentnes, with all softnes & burninge zeale lyke vnto Enoche and Eljas, they haue power throzowe the spirite of god (whiche woorketh all thinges in his ministers) to procure and obteyne of god grace and vengeance accoꝝdyng to their faith and zeale, to þ furtheraunce of goddes gloꝝye, and to the profite and reformation of the fapthfull chrysten shurche, as necessitie and conueniencie shall require. Euen lyke as Eljas had ouer the water, whan as thozowe his prayer he obteyned of god that it shoulde not rayne vpon earth for the space of thye yeaꝝes: And agayne also fyꝝe from heauen, against those that mocked and contemned his offyce and testimonye.

The tenth.

And when they haue spynished their testimonye, the beast that came out of the bottomlesse pyt, shall make warre against them, and shal overcome them, and kyl them. And their bodyes shall lye in the stretes of the great citee, whiche spirituallly is called iobab and Egypte, where our Lord was crucified. And they of the people and kynnedes, and tonges, and they of the nations, shall se their bodyes thye dayes and an half, and shall not suffer their bodyes to be put in graues. And they that dwell vpon the earthe, shall reioyce ouer them, and be glad, & shal sende gyftes one to another, for these two prophets vexed them that dwelt on the earth.

It hath alwayes from tyme to tyme bene well sene, howe this beast hath behaved hymselfe towarde the messagiers and ministers of god, whiche were sent vnto them. And specially vnder Achab and Manasses, and suche lyke kynges and ydolatrous and hethenlye pyelles whiche serued false goddes, whiche persecuted the fapthfull ministers of God, cursed and contemned them, burnt and dꝛowned them, so farre as god permytted them. Whiche thing was for the best vnto the persons that suffered suche thinges, and for the syn-guler profite of the fapthfull churche and congregation. And yet for all their persecution, the doctrine and woorkyng of the fapthfull was euer vpright and lvely, and their good and holy name with the commendacion of their godly feruent zeale, was also wonderfully preserved to the utter shame and confusiõ of the abhomyable and tercyble beast, and all his members and lymmes: As the examples of the whole woꝝld doe testyfy and beare wyneꝝ: And specially euen in our tyme, and also the moost true and infallyble stoꝝpe of the prouidence and of the holy worde of god. This citee, where Chyist is dayly crucified, is (in figure and similitude) the citee of Ierusalem, whiche for sheddyng of the bloude

**The great
citee.**

bloude of his Apostles, hath receyued her iust and due rewarde, as she deserued: and lykewyse the wycked churche corrupte and popsoned of Sathan, wherein he beareth rule, murtheringe the faythfull frendes of God, and ministers of the gospell, whose holy seale and truth of God, whiche they haue preached, they coulde not nor woulde not suffer nor abyde, vntill they were alwayes at length confounded and vterly destroyed. Whiche thinge shall undoubtedly happen also vnto them, whiche doe resist and withstande all christen reformation of the churche in their state and order. Yea they see already before their eyes, and smell the indignacion of god & his terrible iudgement, whetof they haue bene earnestly and faithfully warned, but they were neuer affrayd nor abashed of it. At that tyme, the holy seruantes and ministers of god, shall be fayne to suffer muche trouble, euen the very bitter and moost stenderous death. But at length whan all thinges shall be truly discussed, all the worlde shall see and perceyue the true doctrine and belefe of the faithfull & godly, & the impietie of þe wycked, obstinate, blinde, and vngodly infydels, whiche woulde neuer beleue. And thus fayth and truth in god, shall haue the victorie.

¶ And after this sayes and an halfe, the spirite of iyle from God, entred into them. And they stode vp vpon their feet, and a great seate came vpp vnto them that sae w them. And they hearde a great voyce from heauen, saying vnto them: Come vp hither. And they ascended vp into heauen in a cloude, and their enemies sawe them. And the same houre was there a great earthquake, and the tenth parte of the cite fell, and in the earthquake were slayne names of men thum. 33. and the remnant were feared, & gaue glayse to the god of heauen. The seconde woo is past, and beholde, the thirde woo is to come anon.

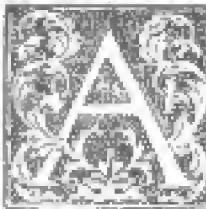
The text.

Howe this beast with her members the wycked hethen & the prelates and their swoyne adherentes haue alwayes & in our tyme for a long season cruelly dealt with the ministers of gods word, and with the preachers of the truth of þe moost sacred gospell, it is playne and euident prouoghe at this day vnto all the worlde: and thowhe the cronicles, whiche shall be published, shall not be hydden vnto our posteritie, how, whan, and by whome byuerse godlye men haue bene persecuted and nurthered and moost shamefully handeled of the spirituall prelates and their swoyne adherentes, onely for the true doctrine and faythes sake. But an other tyme toill come by the very iudgement and grace of god, whan as these holy men and faythfull witneses of Christ, shall be had in hyghe honour and estimation, and shall bying moze to passe with their preaching, writings, and monumentes whiche they left behynde them, to the proselyte and edificacion of the churche, and to the true vnderstandynge of the truth in all landes and nations of the earth, than euer they dyd in their lyfe tyme, as it is euident that it so happened vnto the holy prophetes and martirs. And than shall all the wicked enemies and contemners of the worde of god and of Christes true religion, tremble and feare the iudgement of god, not vntoworthely, and they shall undoubtedly receyue their due rewarde that they haue deserued for the extreme crueltie whiche they haue shewed and declared against the faythfull ministers and seruantes of God. Whiche rewarde they shall receyue with feare, tremblinge, sorowe, smart and paine, despayte, and with euerlasting shame and confusion folowing. Whether any suche thinge hath hitherto or maie hereafter happen, let euery true christen harte that trusteth in the mercye of god well consyder and wey by him selfe.

The paraphrase vpon the

The tenth.

¶ And the fourth angell blewe, and there were made great voyces in heauen, saying: the kyngdoms of this worlde are our lordes, and his Christes, & he shall ragne for euer more. And the xxiii. eldres, whiche sate before God on their seates, fell vpon their faces, & worshipped God, saying: we geue thee thanks O Lord God almyghty: which arte and wast, and art to come: for thou hast creaued thy great might, and hast reigned. And the nations were angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue reward vnto thy seruantes the prophetes & Sathies, and to them that feare thy name small and great, and shouldest destroye them whiche destroye the earth.



¶ This maye be well referred vnto the text and vision that went before: to this purpose, that after all matters before mentioned, once past, there shoulde be an vniuersall godlynes, and christen order, eyther thowge the generall preaching of the gospel thowge out of whole worlde or els thowge the godly lyfe, peace and felicitie, whiche maye be at that tyme vpon earth. As it is possible inoughe thowge the grace of god, and many good christen heartes doe trust and hope, that it shall come to passe. Or els it maye be vnderstande after the last iudgement of our sauour Christ, of the quiernes, whiche shall than immediately folowe after the cruell persecucion of Antichrist, as this blessed and comforable angel preacheth and declateth with his trumpet. For sure it is that before the latter daye the kyngdome of Christ shall appeare, and be receyued of all nations and ples of the earth, euen of the Jewes also whiche at length shall receyue knowledge of their errour, and shall confesse their obstinacy and wickednes of their belefe and conuersacion, whā they shall see the grace and knowledge of God manifestly reueled in all tongues and speches thowge the holy worde of god, and shall perceyue the kyngdome of Christ the true Messias not to consist in the straght and narrow coynert of Canaan nor in the vnhappy cite of Ierusalem (whiche is vnhappye by reason of the dyuision and vniquietnes that is in it) but in the whole worde worlde, wher in shall be one onely felowshyp and congregacion of the seruantes of the onely one and almyghtie god, whom alone all the holy prophetes (of whole saythe the Jewes haue alwayes made so highe boast) haue honoured and prayed, and lyke wyse the whole regiment and flocke of theists, and the whole worldes Messias and Sauour, whiche was before the creation of the worlde, and hath appeared in the worlde in al humylite more than .xv. hundred yeres, almoost longer than the lawe of Moyses dyd endure and continue among the Jewes from the tyme of their deliuerance out of Egypte vntyll the comynge of Christ, whan he toke his manhode in the tyme of the reygne of Herode, whan as their regiment and gouernaunce toke an ende. What lyes soeuer they seyne of their lande and regiment in Utopia (whiche they name Calpis) wherof they must shortly be ashamed and holde their peace, and confesse their deceyte, falsehede, presumption & damnable lyes of their Talmude, & of all their false mysfetable blinde gyddes, and Rabbynes, whose falschede is now open and manifest vnto all the worlde, for as muche as their booke is made common (thowge the benefyte of printynge) vnto all men of learnynge and knowledge. So that this mysfetable people (as the holy apostle S. Paule prayeth) hath that thing fulfilled vnto them, whiche they hoped for, and whiche was promysed of God in their tyme vnto their generation. Euen so maye it come to passe vpon earth, and that right sone, that the honour and gloze of the kyngdome of Christ and of God shall appeare, which shall

Shall rule for a tyme vpon earth, and after þe latter iudgement, in heauen in euertlastinge blisse. As than al holy patriarches, prophetes, apostles and all the martires that euer haue bene, shall haue honour and glozpe, whiche they shall offer vp vnto the euertlastinge and very true God, in the sight of all Goddes electe in euertlastinge blisse, in þe kyngdome of God and of his Jhesus our sauour Jhesus Christ, accordyng to the doctryne of the infallible & moost true word of god. But the wicked and vngodly heathen, shall haue no part of this honour, glozpe and blisse, but shall suffer and be damned euertlastyngly in eternall wrath, enuy, hatred, malice and despayre. For suche is the righteous iudgement of God ouer all men bothe quicke, and deade, good and bad. Every one shall be rewarded accordyng to his workes and desertes after the iust iudgement of almyghty God, without all maner of parcialtye or respecte of persons, whether they be of high or lowe estimation in the worlde, whether they be riche or poore, and of what lande or counrey so euer they be. For than the holy and faithfull shall receiue of Christ euertlasting saluacion for their trust, faith, and loue towarde God: and contrarie wyse the wicked and vngodly tyrannes, aduersaries, a persecutours of the faithfull seruantes of God, for their obstinate blyndnes, infydelitie, and contemnyng of Goddes holy will and worde, shall perishe for euer, and shall remaine euertlastyngly, cursed and damned withal wicked spirtes. Thus farre (as leueth vnto me) doe the visions and prophesies teache, that are herther to past, and menciond in this booke. But nowe, that whiche foloweth, is another reuelacion, pertaynyng to an other tyme. For a man must not seeke any other order of þe scripture in this booke (whiche is compact together of many and diuerse visions without any obserued order,) than in other wytynges of the prophetes, as they that are learned doe knowe well ynoughe.

¶ And the temple of god was opened in heauen, and there was scene in his temple the arcke of his testament, and there folowed lightnynges, and voyces, and thondyringe, and earthquake, and muche hayle.

The temple.

Here might the .xii. chapter well begonne, and these wordes myght be vnderstande and taken for a preparation vnto the very glorious, and newe reuelaciō, which is now (as I sayde befoze) opened vnto him. But this temple of God is the holy chrystent churche and congregation in this tyme of trouble, dystencion and batell, and participacion of the blisse of heauen and euertlastyng lyfe, vnto them that wyne and beate awaye the victoie. The Arke of the testamente is the blessed and holy manhode of Christ, vniued and knit in one with the godly nature of the euertlastyng word of God, which is and euer hath bene þe Jhesus. Hoole of all the worlde and of al men, and the onely comforte, refuge and hope of the faithfull electe. But the lightenyng, the noyse of the voyces, the thondyringe, and earthquake, with the great hayle, maye signifye the terribil damnacion of the wicked for euer, or els it maye signifye a spuguler earnest and wonderfull preparation of the hearet or of the reader (lyke as was of the holy Apostle S. John, whiche sawe it) to make, and consyder it the more dilygentlye. For it is necessarye to make and consyder suche reuelacions and visions, as doe folowe vpon suche tokens, the lyke whereunto happened sometymes also vnto the prophetes, as the holy scripture declareth.

The temple of God.

The Arke

The lightenyng thondyring, &c.

¶ And there appeared a great wonder in heauen, a woman, clothed with the sunne and

The teget.

The paraphrase vpon the

the woman vnder her fete, & vnder her heade a crowne of xii. starres. And she was wth childe, & crieth cranapling in birthe and pained ready to be deliuered. And there appeared another wonder in heauen, for heholde, a great red dragon hauing vii. heades, & xii. hornes & vii. crownes vpon his heades: & his taile like þe righte part of þe starres & cast them to þe earth.

Heauen.

The woman.

with childe.
The creature

The drago.
The vii.
heades.

The. x. hornes.
The.

The taile.

As in the prophetes of the olde testament, the first byd wylte moze plainly and manifestly, than the last; whiche are muche harder to be vnderstanded, as Ezechiel, Daniel, and zacharie are muche harder than Esaye and Ieremy: Eue so in the new testament, in this prophetycall booke, the latter propheties, reuelacions, and visions are moze playne and easy to be vnderstanded, thā the first: in so muche as this vision maye in manner be an interpretaciō of those visions that went before. This heauen, wherein this great token byd appeare, must nedes be the kyngdome of heauen, the christen churche, congregacion and felowshyp of all faithfull from the begynnyng of the worlde vntyll the ende therof as Chyist him selfe both interprete it. The woman, of whome the angell here speaketh is the enetlasting, mighty and blissed worde of god, whiche is byght and myghte as the Sunne, wherunto all the vnderstanding of man, and of all fieshe is subiecte. And it is clothed and garnyshe with þe faith and confession of the patriarches, prophetes, Apostles and martires bothe of the olde and of the newe testament. This word of God, the holy gospel promysed vnto vs from the begynnyng, and beleued, hath perfozmed, and thezowe the mercye and goodnes of God, hath brought fowthe and bozue vnto vs, Chyist the sauour of the worlde, or the true faith in Chyist. But this came not to passe, before suche time, as nonother saluacion coulde in any wyle be founde, thozow the workes of the lawe, throughte the sacrifices nor throughte all other good workes. For none of them all had power to satisfye, or to make holy, but onely the righteoulnes of the worde of God, that became man, namely our sauour Chyist, the sonne of God and of Marye, whiche had bothe the nature of God and of man in one onely person, whiche made satisfaccion for al mankynde. This being wth childe, is in this place as muche as an earnest lust and desyre. The creature, is praper. As the holy prophetes byd enetmoze desyre this saluacion, & trusted throughte belefe in þe worde of God, vnto the promes þe was made vnto the whole worlde. Against this holy worde of God and this chrysten faith, byd appeare another token in the congregaciō of the churche being called of God, namely a bloudy dragon and enemye of mans saluacion and of the true faith in Chyist, whiche is þe wicked spirite, Lucifer & his felowshyp, by whose. vii. heades is signified all blasphemies and wickednes, wherwith he worketh all myschiese. And the. x. hornes, doe signifie his great and manyfolde tyranye, wherby he worketh to hynder, and hurt the true faith and the gospel of Iesus Chyist the onely sauour, wherunto he is an enemye & an aduersarye with all his might & power (so farre as almightye God wyl permyt and suffer him) whiche he taketh to helpe him, namely the louers frendes and greby folowers of this worlde, vngodlye tyrannes againste all godly innocenye and chrysten faith. This dragons taile, signifieth the might, power and ministers of the deuill, wherby he worketh to hurt the electe, of God woulde suffer it, as it is possible, that he maye: that they shoulde fall from the heauenly vertue and godlines, vnto the loue of this worlde, and vnto earthly and fleshely lustes and affections.

The text. And the dragon stode before the woman whiche was ready to be deliuered: for so he went

house her childe as soone as it were borne. And she brought forth a man childe, which should rule all nations with a rodde of iron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wildecnes, where she had a place, prepared of god, that they shoulde feed her there a. cc. ii. hundred and. lx. dayes.

The wycked spirite dyd bestowe all his might and power that the promise of God thowme the dysobedience of the chyldren of Israell, whome he alwayes stirred vp, might come to none effecte, and that þe trueth of God might be dysappoynted, and that the faythe in Christ, in whome our saluacion dothe consist, might be blemished and confounded, and also that the gospel might be myxed with many doctrine, interpretations and errors. But the goodnes, truth, meeknes, faythfulnes and loue of God, is greater than the power and wickednes of the deuell, and of al his subtilties and ministers. For the childe was borne, gods wyrd became man, truth had the victorie, and falschode laye on þe grounde vnder fote. The craft and subtiltie of the deuell was defeated by the wysdome of God, and was opened and dysclosed vnto the worlde. This childe Christ, the euerlasting wyrd of God, whiche became man in the moost holy wombe of the virgin Marye, was receyued and taken of God the father, throughe grace, for the satisfaction of the synne of al the worlde, and he dyd merite and deserue with his highe and moost perfecte obedience and humblenes, the gloire of þe heauenthe father, and the kyngdome of heauen, wherin he ruleth for euer and euer. But the trueth of the chrysten faith, religion, and of the gospel of Christ dyd alwayes suffer extreme sorowe and payne, being persecuted euen at the first, of the Jewes, of the falsse Apostles, of falsse and coloured chryistians, of Emperours and knynges, of workemongers, of falsse and wicked bysshops, of Sorceters, and incromanters, of Saracens, of ydolaters, and Epicures, of philosophers, of the louers of this worlde, of spiritual prelates and religious monkes and friers. &c. For all these and other suche lyke, are the hornes, crownes and the great tayle of this dragon, whiche watcheth, studieth and seeketh all wayes and meanes to hurte and hynder the true faith, the chrysten lyfe, and the holisome doctrine, that is to save our sauour Christ in the faithfull. And for this cause, the doctrine of the gospel and the chrysten faith, hath bene fayne to suffer muche continually euen from the begynnyng of the worlde, and immediately after the chrysten faith was first taught & preached. And therfore many holy and faithfull chryistians haue bene fayne to flee, and þe trueth of the gospel in continuance of tyme, was straunge and unknowen vnto the moost parte of the hyghe learned doctours, and potentates througheout the worlde: Although the true chrysten faith was alwayes preserved, thoughte it were in fewe and in obiecte persons of slender reputation. And this continued a longe space, namely from the tyme of Constantine the Emperour, whan as the chrysten churche seemed in maner to haue escaped all daunger and perill of decaye and destruction, vntil our tyme, wherin she appeareth againe wonderfully after a straunge maner in despite of al tyrannes, and of all the power of hell. And nombyng from that tyme (of Constantine I meane) vntill our tyme, euen this number of yeares shall euidently appeare, techenyng dayes for yeares, as it is a commune thing in scripture. If any man can finde out any plainne vnderstanding of this place (for in suche darke and obscure places of scripture no man ought to be frowarde or contentious) let them take it, and folowe it.

The tale of
the dragon
or of the bes
uyll.

¶ And there was a great batayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angels, and prevailed not, neither was their place founde.

The text.

The paraphrase vpon the

founde any more in heauen. And the great dragon, that olde serpent, called the deuill and Sathanas, was cast out. Whiche becauseth all the worlde. And he was cast into the earth and his angels were cast out also.

The power of God, the holy worde of God, and the spirit of Christ, which we maye vnderstande by Michaell (who by interpretation is, who is lyke god) and Gabriel (the strength of God,) hath, in all ages and tymes, bene dyspnen to holde batell with Lucifer and Sathan, with the pyrde of mans wysdome, whiche haue hindred the true honour of God, the true seruice & religiō of God, the true faith, and haue euer withstanden the holy and pure gospell. But this worde of God hath alwayes had the victorie althoughe with muche labour and daunger, and sometyme not without harme and losse, (but not of the electe) whiche thing shall continue vntyll suche tyme as our sauour shall haue his wil and pleasure of this battell, and with the breath of his mouth shall slaye the sonne of the dragon, the damnable Antichrist. For the whiche thing, we ought continuallye to call vpon the mercye and goodnes of God (in a stedfast and persficht hope and confidence) as he hath taught vs, halowed bee thy name. Thy kingdome come. Thy wyl be done no lesse in earth than it is infalliblye in heauen. For the hande of God is not shokened, but is able to geue whatsoeuer he hath commaunded vs to aske, and to praye for. The peace also and quietnes of the elect and faithfull to lyue in godlynes, maye be wysshed to be moze persficht, (as is also promysed thowoe the prophetes,) than it hath bene hitherto for lacke of the true sounde doctrine of the gospel, no smal space, althoughe the very persficht peace can not be obteyned, but onely in heauen in the eternall quiet kyngdome of Christe.

The teple.

¶ And I hearde a loude voyce saying: In heauen is now made saluacion and strength, and the kingdome of our God and the power of his Christ. For the accuser of our brethren is casted downe, whiche accused them before our God daye and night. And they ouercame him by the bloude of the lambe, and by the worde of their testimonye, and they loued not their lyues vnto the deeth. Therefore reioyce heauens, and ye that dwell therein. And to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, whiche hateth great joyes, because he knoweth that he hath but a shorte tyme.

¶ Thus throughte the spirit of Christ with the continual and sincere preaching of the gospel, Sathan and his champiō Antichrist are overcome. And thus shall the voyce, prayse, and thanksgyuing of the faythfull be heard in the church, as it is here wyitten, now is saluacion (thowoe faith) and the strength (thowoe loue) and the kyngdome or dominion in the church, become gods. Nowe maye all men see the power of gods worde, the iudgement of Christ against the deuill, whiche would haue rote out f rightuofnes of faith in Christ, I would haue directed and appointed christen men vnto the rightuofnes of workes, and to the hope of their owne satisfaccion, wherby he would alwayes haue founde occasion to accuse all men before God, vnder a faile pretence. But the preachinge of the gospel hath disclosed this sutrell falschode, and all suche lyke, and declarerh, that onely the bloude of the lambe, and nothing els, can wype and washe awaye the synnes of all the worlde, yf they trust in god thowoe Christ, with a true louely faith thowoe the grace and mercye of God, and the rightuofnes of Christ, which he distributerh vnto al his faithfull electe and makerh them partakers thereof. That by this meenes, Sathan can haue no quarell agaynst the workes of the faithfull, whiche lyke thankfull parsons remaine and continue stedfastlye

stedfastly in their true faith in al manner of affliction & aduersitie, eue vnto very death. And therfore the true sope of all godly consciences wareth and increaseth in the church, And so their blisse and saluacion beginneth in this woꝛlde, thoꝛow faith, which faith worketh an innocent and a godly lpe, & thus continueth euerslastingly in heauen. But on þ contrarie parte, woo vnto them, whiche seeke there rightuousnes by men at certen places, certaine times, certaine woꝛkes and certaine meates, for they can neuer fynde any true rightuousnes, but they owe the falsheode & wickednes of þ deuil, they fall epyther into desperacion or els into presumption, wherunto Sathan applyeth al his study þ they fall not fro his king-
doꝛ nor escape out of his fingers. For he seeketh nothing, but þ damnacio of such.

¶ And when the dragon saw that he was caste vnto the earth, he persecuted the woman, which brought forth the man child. And to þ woman were geuen two wynges of a great Eagle þ she myght flye into þ wilbernes into her place, where she is nourished for a tyme, tymes, and halfe a tyme from the presence of the serpent. And the dragon caste out of his mouth the water after the woman as it had bene a ryuer, because she shoulde haue bene caught of the floude. And the earth holpe the woman, and the earth opened her mouth, and swalowed by the ryuer, which the dragon cast out of his mouth. And þ dragon was woꝛthy with þ woman: & wet and made warre w the remnant of her seed, which kepe þ commaundementes of God, and haue the testimonie of Iesus Christ. And he stood on the sea sande.

The text

After that, Sathan, whiche is a spirite of lyes, marketh the power of faith, whiche cometh & springeth of gods woꝛde, & howe Christ beyng boꝛne in the faithful, doth waxe & increase in them thoꝛow the holy & godly woꝛkes acceptable vnto god: than he goeth about to persecute þ gospel, the true & holson doctrine, and the spirite of Christ in the electe. But the circumspecte, quicksyghed, and highe flying Eagle of gods spirite resisteth the drago, & geueth might & power with his grace vnto the Christen soule to flee into a sure place, whiche is, þ contempt of this woꝛlde, & the loue of the woꝛld to come, the solitarie of a quiet conscience in þ crosse of Christ, & the comfort in þ remembraunce of gods woꝛd. With these wynges she escapeth from Sathan and from al his spirites, snates and suggestions. This foode & nourishment is geue through the grace & mercy of god vnto all the electe children of God, from such time as the woꝛd was firste written through the Apostles, and afterwarde declared through þ prophetes, and fulfilled through Christ, & preached in al þ woꝛld through þ apostles, & in our tyme through the mercy & goodnes of God, renewed againe for a thousande, and .ii. thousande yeares, þ is .xii. thousande, & yet loꝛget, how loꝛg so euer it please God which wil not haue it hidden & vnknown vnto vs. And for this cause the nombꝛ of the yeares both in this boke & in other is obscure, not without a singular consideration. As þ disciples of Helyas, receyving it of their maister, also sayde þ .ii. thousande yeares were past before the lawe, & that the lawe of Moses shoulde continue lke wyse .ii. thousande yeares, & the kingdome of Messias bpō earth also about .ii. thousande yeares, not so precisely reckened, nor fullye accomplished, as the Rabbines & interpreters of þ Jewes doe for the most part cōfesse & declare. But þ serpent, which he named before a drago, doth neuer cease since þ tyme of Adam & Eue, to persecute þ faith in þ woꝛde of God & the secret misterie of Christ. For þ merciful & righteous god taketh & vseth þ falsheode & wickednes of Sathan eue for a game & a sport, as a mā may say. And þ moꝛe þ Sathan goeth about to hinder the woꝛke & grace of god, & the performance of his promyses, the moꝛe doeth his damnacion, his wyꝛth, enuy and malice increase, and gods grace through the his mercy is the moꝛe abundantlye multiplied in all men, and the true rightuousnes of the holy and blessed seede

The wynges.

The paraphrase vpon the

our sauour Christ is the moze perfight and effectuous, and mighty moze hast to the full and perfight blisse and saluacion of all faithfull electe. Although notwithstandinge, the infinite wickednes of Sathan neuer ceaseth, and is euer moze angrie, & deupleth continually one mischefe vpon anothers necke against the faithful, but all to their furtheraunce, honour, & profite at length pea & trothe p̄seruation of h̄ tructh of the eternal worde of God, & to the furtheraunce and confirmation of h̄ true faith, loue, & hope, against h̄ whiche, the olde serpente is wont continually to fight, with al his felowship & companie of wicked spirites, and of all kyndes of blasphemies and vices, whiche are his seede & generation, lyke as all maner of vertues, grace, holynes, innocencye & salutaciō are h̄ frutes of gods worde & of the spirite of Christ, out of the whiche dothe springe obediēce and obseruacion of the cōmaundementes of God, so faste as the weakenes and imperfightenes of man is able. The whiche weakenes h̄ sauour of mannynde and h̄ first borne of h̄ chyldren of God both accomplishe, & helpe the lacke of mans weakenes, for h̄ which cause he became man, & our brother, h̄ he might the better knowe our infirmities and weakenes. And thus was this vylon reueled vnto me, (as I thought) standinge vpon the lande of the sea.

¶ The xiii. Chapter.

The text.

¶ And I sawe a beast ryse out of h̄ sea, having seven heades and ten hornes, and vpon his hornes ten crownes, and vpon his heade the name of blasphemie. And the beast whiche I sawe, was lyke a catt of the mountayne, & his feet were as the feet of a beare, & his mouth as h̄ mouth of a lion. And the dragon gaue him his power and his seate, & great auctorite.



By this beast, which was sente to ryse vp in the raging sea of this worlde, is signified h̄ kingdome of Rome, vnder h̄ dominion of whiche kingdom, Christ was borne, & suffered his passion, & vnder h̄ same kyngdōe also S. Iohn bid wyte both this booke and his holy gospel. For this kingdom obtayned power & dominion ouer many nacions & landes, and ouercame very many kynges.

Whiche thinges came not to passe for h̄ vertue & godlines of h̄ Romaynes, for they knew not their Lord & God: much lesse did they honour him. For they dyd ascribē their wealth, good fortune, successe & their victorie, not vnto h̄ true lyving God, but vnto their false goddesses. And diuers Emperours of Rome haue set out them selues, also for goddesses, & haue suffered oblations & sacrifices to be made & done vnto them. And thus haue they blasphemed h̄ true god, creatour & gouernour of al thynges, whose seruice & religiō, yea & his temple, priesthode and sacrifices, they did bitterly abolishe & subuert most spitefully & contemptuously, and set vp al false religiō & ydolatrie to please h̄ people. For whose pleasure they buylded & set vp a churche of Pantheon, for h̄ honour of all sainctes & goddesses, whiche remaineth at Rome vntil this day. The erroures, riches & blasphemous vices of h̄ whole worlde, which were gotten in babilon, are like vnto a cat of h̄ mountayne to her many speckles & spottes, whiche with her smache & souour draweth many beastes vnto her, which she destroyeth. Eue as h̄ Romaynes vnder h̄ pretēce of their glorious name & title, haue gotte great power, & auctorite, wherby they haue oppressed & hurt h̄ whole worlde, in so much, h̄ at length it was intollicable. The Beare hath a weake heade, but very stronge feete, which signifieth h̄ power of his tyrannye & the weakenes & feblenes of their captaynes & of their Emperours, which for h̄ most part haue had shameful endes, after their wicked & shameful liues. And it was as spoillful & greedy to deuour as a Lion, & had his power might & strenght of all mighty god, but yet they haue not cōfessed it, nor ascribed

The catt.

The Beare.

it vnto him, but vnto their owne ydolles and false goddes, and vnto Lucifer the kyng and head of their false goddes, whiche is here named a dragon, and will be esteemed and taken for a Lorde of this worlde, as he is also in the hartes of the vngodly and superstitious heathen, and ydolaters, whiche knowe nothing of the onely true livinge God.

¶ And he came out of his breest as it were wounded to deeth, and his deethly wounde was healed. And all the worlde wondered at the beast, and they worshipped the dragon, whiche gave power vnto the beast, and they worshipped the beast, sayyng: who is lyke vnto the beast? who is able to make warre with him?

The text.

This Empire of Rome dyd suffer muche at the beginning, and was oftentimes very feble, and many tymes deadly sycke, by the meanes of the daylye & continuall vyrcates and sedicions of the nobilitie against the commons, and againe of the kynges against them bothe. In so muche as at length, they made and suffered great battels amonge them selues, vntill the dominion at the laste, came in to enchaunce, and so was thought to be healed, and safe againe. As than had they þ whole earth vnder them, but they honoured and feared the demyll and false goddes, the enemies of God, of all truth and true godlynes. Vnto these goddes of theyrs, dyd they ascribe the fortune and successe of their power and of their kingdome. And so dyd their subiectes lyke wyse, whiche dyd honour the Romaynes for goddes and toke and esteemed them for invincible.

¶ And there was geuen vnto him a mowthe, that spake great thinges and blasphemies: and power was geuen vnto him to do cōw & fouerpe monethes. And he opened his mowthe vnto blasphemye against God, to blasfeme his name and his tabernacle, and them that dwell in heauen. And it was geuen vnto him to make warre with the sainctes, and to ouercome them. and power was geuen him ouer all kynge, and tonge, and nation, and all that dwell vpon the earth worshipped him: whose names are not written in the booke of lyfe of the lambe, whiche was kylled from the beginning of the worlde.

The text.

Bothe Jewes and false chryistians of very pryde, malice, and obstinacye, haue blasphemied and persecuted the God of Israell, and the chrystien faith & Chryste him selfe also the sauour of þ worlde, with deede, word, statutes, & lawes and that a great deale ouerlong. Through Dilate their depure thei put out sauour Chryst vnto deeth, and all the Apostles also, vnder their regiment and iurisdiction, vntill the tyme of Constantyne, and also more than .iii. hundred yeres afterwarde. Here haue we again .xlii. monethes, for .iii. yeres & an halfe, and by these .iii. yeres & an halfe is vnderstanded thre hundred yeres & an halfe, in whiche tyme þ name of the true God & of our sauour Chryst hath bene wonderfully & manyfolde wayes blasphemied, & shamefully dishonoured in his moste faithfull seruantes & ministers, whom they haue most cruelly tormented & put to most painful deeth throughout þ whole Romayne Empire, onely for the true faithes sake in þ onely one god. His tabernacle, that is to say, þ temple of Jerusalem did they pollute & breake downe, withall þ seruice & religion of God. And after that, they began a sore battel & persecucion against the chrystien faith, & against al faithfull beleuers throughout þ whole worlde, by their depures. In so muche that all the worlde must honour the kyngdome & dominion of Rome, and be obedient therunto, onely the holy electe excepte, whiche obserued þ word of God and his will and refused their ydolatrie: And therfore a great number dyd suffer and were put to deeth by them.

Tabernacle

¶ A man that haue an eye, let him heare. He that leadeth into captiuite, shall goe into captiuite: he that killeth with a sword, must be killed with a sword. Here is the patient, and the faith of the sainctes.

The text.

The paraphrase vpon the

As though he would say: wilt thou heare howe the pygde, abomination and tyrannye hath or shall haue an ende: Than heare in one worde, howe the Affricans, Sybilonians, Arabes and the Grecians had an ende: And euen so shall Rome also. Lyke as he hath overcome, robbed, spoiled, murdered, harmed and condemned all the world, eue so shall it be serued againe also. And so shall it happen vnto all them, that doe lyke vnto them, as Christ sayde in the garden. And therefore the angell and S. John exhoite all christians (that are combyed and oppressed with persecucion) and him selfe also whiche was banysht into Bathnos & condemned of Domitianus for God and the true faithes sake, vnto patience in perfecte faith in God, whiche shall once geue and sende a prosperous & a blessed ende vnto al suche afflictions. And shal epyther reforme he rayting Romyshe kingdome, or els shal utterly destroie it, as he hath done the other.

The text.

¶ And I behelde another beast comynge vp out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the first beast could do in his presence, and he caused the earth, and them whiche dwel therein to worship the first beast, whose deadly wounde was heale. And he dyd great wonders, so that he made tye come downe from heauen in the syght of men. And deceaued them that dwelte on the earth by the meanes of those signes, whiche he had power to doe in the syght of the beast, saying to them that dwelt on the earth: that they shoulde make an ymage vnto the beast, whiche had the wounde of a swerde and dyd lyue.

Whan as the Romyshe kingdome, after the tyme of Iulianus began to be di-
uided into the east and west, and to diminish for a season, than began a newe
Romyshe kingdome and iurisdiction, namely the Popes pompe: which was not
onely in the spirituall iurisdiction (as he dyd first pretende with his wordes)
but also in secular power, and toke vpon him this power, euen with the sworde.
And for this cause, this beast hath .ii. hornes, not with out a cause. And yet he
wyl be named lyke the lambe, and Christes deputie or vicar, and wyl haue all
power, as Christ hath, bothe in heauen and in earth. This beastes dragonlike
speache maye well be esteemed, and taken for none other but for he oloude mur-
theringe, suspendynge, excommunicatinge and banyshtinge of the good Em-
perour of the Grecians, because he dyd take al ymages out of the churches, and
also the godly byshoppes of the Grecians, because they woulde haue kepte
their Easter, as they had learned of saincte John the Apostle. This dyd
no angell commaunde hym to doe, nor yet the worde of God, but onely this
dragon or destroyer. This kingdome of papacie, toke vpon it all the power
of the first beast the romyshe Emperour, and compelleth the christians to yde-
latrye and the seruce of false goddes vnder a prync colour and a secret practyse,
as to further the true faith, the honour of the holy sainctes, of the martirs, of
the seruantes of Christ, and of Christ him selfe. By the meanes of the whiche
pretence, it came to passe in pprocesse of tyme that men did honour and worship
euen the very deuyl, in as muche as they dyd performe and obey his will,
transgressinge the seconde commaundement of ymages and strange goddes,
whiche is eue as muche as to serue the dead. This euil and wounde was heale
longe before, of the godly Emperour Constantine and of the holy byshoppes
throughtout the whole christendome, and nowe this deuyl byngeth it againe
into the church vnder a pretence of holynes, out of he which pyrence did spring,
departinge from the faith, and decaye of loue, as the Chronicles testifie. What
wonderfull tokeys haue bene wrought in the papacie, and to what ende Christ
him selfe dyd prophete longe agoe vnto his disciples, and gaue them war-
ninge

ning of them: vnto this seconde beaste, muste pynages be made euen accordyng vnto the pleasure of the dragon, and as the papacye wyl haue it without any respecte, whether it be conformable vnto the wordes of God, or good and profitable for the conscience and soule of man or no.

¶ And he had power to geue a sperte vnto the ymage of the beaste, and that the ymage of the beaste should speake, and should cause, that as many as would not worship þe ymage of the beaste should be kylled. And he made all bothe small and great, rich and poore, free and bond, to receaue a marke in their right handes or in their foreheades. And that no man might by any left, saue he that had the marke or the name of the beaste, other the number of his name. *Here is wysdome.* Let him that hath witte, counte the number of the beaste. 666 It is the number of a man, and his number is syxe hundred, thre score and syxe.

The text.

This bringethe the dragon to passe, to establishe and confirme the worshiping of ymages, whiche began to doe miracles, and byd speake, (to the great wonder of all men) somtyme with the helpe of necromantie the science of the deuill: by the whiche science, many of them came vnto the papacye as their owne stories doe testifie. Out of this, bothe it folowe afterwarde, that whoso euer wyl not worship this ymage, the same must dye, euen as the papacye wyl haue it yet vntill this daye. And with parcialite, geue them markes, that is excommunicate them, and dysherite them of their kyngdomes and heretages, such as wyl not worshippe and honour their ymages.

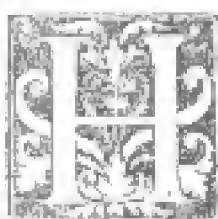
¶ Here must men speake warily and circumspectly, that they dysplease no man, that they make euylle lyfe, bodye, estimation and goodes quietly. But goddes worde and wyl commaundeth otherwyle and is an other maner of wysdome. God willeth, that this beastes number and erroure should haue an ende. Taken from the yeare of our Loyde, a thousande v. hundred and .xx. backwarde this number of .vi. hundred .iii. score and .vi. yeares and looke what tyme it was thā with the popes and the Emperours.

Endouens plus.viii. hundred .lvi.

¶ The.xiiii.Chapter.

¶ And I looked, and lo a lambe stode on the mount Sion, and with him an hundred and thirtie thousande hauing his name and his fathers name writtten in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great thounder. And I heard the voyce of harpes harping with their harpes.

The text.



¶ Here foloweth, what rewarde they shall haue, whiche folowe not this horned beaste, nor them that worship it. The lambe vpon the mount Sion is our Sauour Christ, rulinge and gouerning in his holy christen church, and sorowing for his faithfull elect. This great number, after the custumable vse of the scripture, signifyeth the infinite and exceeding great number of gods elect from the beginninge of the worlde vntill the ende thereof, vntaken vnto the whole worlde: Although the number of the wicked and damned sorte be also a great number. These electe are they, whiche without feare, Mene, or compulsion haue confessed knowledged, honoured, spred furth, noyed abroad, preached and taught the name of the heauenly father before all the worlde, against all the spyte and resistinge of the deuill, of all his ministers, and of the wicked worlde.

The lambe

The paraphrase vpon the

The recte.

And thep song as it were a new song before the seate, & before the foute beastes, and the clactes, & no man coulde leaue þ song: but the bondes & soure & soure þ thousande, whiche were redempt from the earth. These are they, whiche are not defiled with women, for they are virgins. These followe the lambe whither soeuer he goeth. These were redeemed from men beynge the first frutes unto God and to the lambe, and in their mouthes was founde no guile. For they are without spot before the throne of god.

This heavenly voice, and moost pleasaunt musike, is the incessant, continuall, and endles praise, thankesgynge, reioysinge, merrhe and ioye of all faithfull and blessed in eternall blisse, in the kingdome of God and of our lord and sauour Iesus Christ. For thep sing a new song of a newe benycte, grace and acte of God whiche hath fulfilled in Christ in tyme conuenient and before ordeyned and appointed, that thing whiche from the beginninge of the worlde, was promysed vnto all holy patriarches and olde fathers, and looked for of all people and nations, and beloued vpon vnto saluacion of the electe, whiche are redeemed with the deare pryce of the most precious heart bloude of Christ, shed vpon the crosse in the earth. These electe confessours and singers of laudes and prayes vnto God, are they, whiche are not defiled with earthly, vnsensely pleasures of this worlde, more delighting in fleshy lustes and filthynes, than in any right godly and christen loue of gods worde and heuēly vertues, chastytough-tes, or right godly doctrine and ceremonies: in the cercyle wherof, they shoulde haue suffred no manner of pleasure, care or loue of any transitoire thing, so haue hymned them. For this cannot be vnderstanded of any suche vady chastite or virginite, as religious parsons, Monkes, Nunnes, Priestes, Deacons & suche othe haue pretended & falsely made their boast of, vnto the world, whiche hath be founde to be so rare, and so grossely broken and negligently kept, and so wonderfull seldome geuen of God vnto the vowers therof. And thoughte it were kept, yet was it not profitable and necessarie vnto the right, christen and godly religion and gods seruice of the Apostles, whiche is onely praysed and commended in þ gospel and of S. Paule. Would God there were lesse of suche wyld grosse and wanton chastite and virginite, but lytle praysed of the most auncient holy fathers (Oh that it wer lykewyse lesse extolled and esteemed of the fathers of our tyme) seynge it hath bene so great a blot vnto Christes true religion. Here might muche be said, and muche more be lamented: our Lord graunt that it may sone be amended, and repressed. These holy frendes of God, as Enoche, Noe, Abraham, Isaac, Jacob, Judas, Joseph, Dauid, Moses, and Aaron: These patriarches and prophetes, I saue, yea and without doubt Peter and Paule, with other infinite olde holy bps, are also in this register withal the blessed elect, and they are the most pleasaunt and acceptable sente vnto the lord, desierous of his mercede and grace, and beloued of hym from enetlastinge, and ordeyned vnto his kingdome, as ioyfull and desierous first frutes, whiche men doe care with a great lust, desire, and appetite with highe praise and thankes geuyng, as it ought to be. Their faith, is so acceptable and pleasant before God (as it was geuen them of his plentifull grace) that it beynge accompanied with true loue and hope, without the which it can not be, decketh and bydeth all their hanes, howe many, howe great, and howe greuous so euer they were. And vnto them all euyls and misfortunes (euen their synnes also) and all manner of thinges, hapned and ended vnto the best. As it hapned vnto Dauid, Peter, Paule, and Marke Magdalene, and vnto al holy sanctes and elect, sanctified through the bloude of the innocent lambe Christ our sauour. For althoughe all men

and

and all sainctes are souners befoze God, yet for the lambes sake, in whome they truste, they are reputed without spot and blame befoze the iudgement seate of God.

¶ And I sawe another angell ste in the myddes of heauen hauinge the euerlastinge gospel, to preache vnto them that lyt and dwell on the earth, and to all nations, kynnes and tennes, and people, saying with a loude voyce: feare God and geue honoure to him, for the houre of his iudgement is come, and worship him, that made heauen and earth, and the sea, and fountaines of water. And there folowed an other angell, sayinge: Babilon is fallen, is fallen, that great citie, for she made all nations dryncke of the wyne of her fornicacion.

The text

The true and faithfull preachers of the holy gospel, are ofte called angels, as they maye well be. Of the whiche, the kyng Christ, sendeth manye in to the kingdome of heauen, accordinge as the state of the worlde at dyuerse times requireth. That the holy and sincere doctrine, the gospel might come and frute-fully ste throughe the christen church. Whiche thing the wicked dragon both soe hate, and is greivously displeased therewith, and therfoze he persecuteth it with muche falshede, and with great power, throughe his ministers and deputies. And yet notwithstanding the gospel of God remayneth euerlastinglye in his church, euen from the beginninge of the worlde vntyll the ende, wherof no man in the worlde can excuse him selfe. For the voyce and trueth therof is this, bothe open and cleare: that God onely is the lord, and that we must serue him in trueth and innocencye of lyfe, and shewe all loue and trueth towarde our neighbour, as the very naturall reason teacheth and all right and pure consciences (lyghened with gods worde) do confesse. And the loude voyce of the gospel soundeth thus: feare God, as godly chyldren doe their moost lounge father, honour him onely, for all grace, and goodnes can come from none but from him onely: and feare his iust and righteuous iudgement (that it be not resisted) against all wickednes, vngodlines & vngtaciousnes: And worship him onely with inuocacion, that hath made heauē and earth, and al that is therein. Against this gospel, dothe the dragon euermore speake, with his first bozne and eldest sonne Antichristes: whiche syns Cauns tyme, hath euer continued euen vntyll the aduersaries, whiche at this tyme doe openly resist the manifest and open known trueth, because they thinke and imagine, that it wyl be an hinderaunce vnto their pompe, pryde, vngodly and abhominable lyvinge. But this trueth and voyce of God can not be hindered nor suppressed: Sonet and rather must all that fall and be destroyed, whiche the dragon hath imagined and byuded against this lambe, the worde of God, against this trueth and against all maner of right godlynes: as well the Babylonicall confusion, as all maner of wycked lawes and decrees and all maner of falshede and tyrauntye. The holy gospel, rightly vnderstande, shall beate downe, confounde and vterly destroye that cursed and abhominable Babilon, how mightye and strong so euere it hath bene, for the great whoyedome wherof she hath made all the worlde to dryncke is now come to lycht and known.

¶ And the thirde angell folowed them, saying with a loude voyce: If any man worship the beast and his pyage, and receaue his marke in his forthebe, or on his hande, the same shall dryncke the wyne of the wrath of God, whiche is poured in the cuppe of his wrath. And he shall be punished in fire and byrmdome, before the holy angels, and before the lambe. And the smoke of their torment ascendeth vp euermore. And they haue no rest daye nor night, whiche worship the beast and his pyage, and whosoeuer receaueth the print of his

The text.

The paraphrase vpon the

name. Here is the patience of saintes . These are they that kepe the commandementes and the faith of Iesu.

Here foloweth the iudgement and sentence of God against all them whiche worship this beast of Antichrist, resisting and withstandinge the gospel, and enure and hate the lambe and wil robbe him of his honour drive vnto him, and will dysseate Christ of his kingdome whiche God the father hath geuen him that he shoulde be kyng of all kynges, and also an euertlasting onely priest and immortall, whome Antichrist with his. ii. hornes goeth aboute & studieth to banyshe expell and ouerthrowe and to set him selfe vp, in the temple of the christe churche, as though he shoulde nothinge care for his churche, but were absent and had forsaken it, and had broken his promise. And as though the gospel were in his (I meane Antichristes) power, and in suche an hart as is rather possessed with a deuyll of pryde, infidelitie, and of abhominable presumption to condemne the holy gospel, and to stablyshe and set vp al suche thynges as maye subuerte and ouerthrowe the gospel, as ydolatreous and superstitious ymages to be honoured in the churche, bethenyshe ceremonies onely inuented for pompe, couetousnes, pleasure, pastime, and to bleare and decreaue the sample. He geueth vnto his swoyne champions his marke of superstitious orders wherewith he bewitcheth and witcheth them, wherof neyther S. Peter nor S. Paule neuer made mention nor neuer knewe. And besydes this he byndeth them with a wicked othe and a deuyllishe vowe, against all godlynes, and all to confirme and stablyshe his pompe and abhominable pryde against all heauensly and earthly power institute and ordeyned of god, without all maner of shame and feare. Al they whiche consent vnto this damnable beast, or eyther worship or mainteyne him, they shall surely suffer the wrath of God whiche is alreadye prepared in the Babylonicall cup, powred out of God, and redye at hande, wherof they shall drynke not onely in the botomles pit of hell, but also even here in this worlde accordinge to the effecte and doctrine of gods worde, and to the preachinge of the holy prophetes, of Christ him selfe and of the apostles, w as muche shame, opprobry and destruction as is possible for them to haue in this worlde. And yf their vntrepentant harte shall heape vnto them selues the treasure of y wraoth of God, going forwarde in their wickednes without repentance, and neuer returninge backe until their last houre, until their very death, than is it not possible but that their damnation begon here in this worlde in all myschefe & wickednes and without sorowe repentance, or amendment, leauynge example vnto their posterite to committe and to mainteyne lyke wickednes, it is not possible, I saye, but that the smoke of their payne & torment shall ascende vp from euertlasting to euertlasting, without any maner of rest daye or night, with all those which dyd ever helpe vnto suche vngodlynes or consent vnto it, & opened such a doore vnto wickednes, and woulde be extolled and praysed therefore, with their Antichristes marke contrarie to the holy token of gods electe, whiche they haue in their foreheades. namely the holy worde of God, for the whiche they haue suffered muche payne and opprobrye, but with exceedinge great patience, for Iesus sake.

The text.

¶ And I hearde a voyce from heauen, sayinge vnto me, write. Blessed are they which beareth the beere, which beareth dye in the floure, euen so sayth the spirit: that they rest from their labours, but their joyes followe them.

In so great danger of the faithful vnder the iurisdiction of Antichristes abhominacion with his. ii. hoines, and vnlawfull vsurped power vpon bodie and soule, vnterly against the worde of god, whiche is the onely comforte of al faithful soules, as it necessary that some comforte come vnto them from heauen aboue, whiche the lambe sendeth vnto all true christians, thozowe the holy gospel, which the spirite of God writeth in their hartes to beleue stedfastlye that it can not be otherwyle in this worlde, but that all they whiche wyl folow Christ must beate the crosse euen vnto death as Christe the innocent lambe dyd, but afterwarde they shall see nothing but euerslastinge saluacion merited & purchased vnto them thozowe the passion and death of Christe to the iustificacion and merite of eternall saluacion, of all the electe. Whiche comforte shall be muche greater in their soules in the kyngdome of Christe, than is possible for al the merites of man to deserue or obteyne: And specialy at suche tyme as the glorified bodie shall be opned and vnted againe vnto the blisshed soule, after the latter date. And therfore the good workes of the faithful as they doe not goe before their faith and loue, but are onely the frutes of them, euen so shall they not preuent the merite of Christ for all electe from euerslastinge, but as the spirit of Christ saythe, they folowe and come after them, whan they haue obteyned rest and peace thozowe the free grace and mercede of God, and thozowe the merite of Christes rightuousnes, after this, I saye, thozowe faithe haue folowed good workes out of an humble and obedient heart, whiche workes the lorde wyl graciouslye crowne as his gyfts, and receiue and rewarde them as acceptable vnto him.

¶ And I looked, and beholde a white cloude, and vpon the cloude one sittinge lyke vnto the sonne of man, hauinge on his head a golden crowne, and in his hande a sharpe sickle. And another angell came out of the temple, cryinge with a loud voyce to him that sat on the cloude, Thurst in thy sickle, and reape: for the tyme is come to reape, for the count of the earthe is ripe. And he that sat on the cloude, thrust in his sickle into the earth, and the earth was reaped. The tenth

Although the right faithfull, garnyshe with good workes after the worde of God, were euermore sure of their saluacion, yet not withstandinge the iudgement of God whan his tyme is come, goeth forwarde against all luche thinges as are set vp against the worde of God. As it was readye at hande at one tyme by reason of the obscuringe and blindinge of gods worde amonge the Jewes thozowe the cursed Talmud, wherunto they gaue moze faith and credence, and cleaued moze earnestly vnto it, than vnto the lawe of God and to the prophetes. And lykewyle among the christians, specialy among the hyghe bishopps and prelates, w their glorious titles of popes, Patriackes, Cardinals, Primate and suche other orders, of the whiche, one euer desired to be aboue another, seeking alwayes their owne gloire, lust, pompe, honour and dignitie, and not the wil of God, faith, godlynes of lyfe nor yet the gospel whiche they haue alwayes pretended, falsely and craftylye to colour and cloke their myschefe and wickednes. As concerninge the Turkes faithe we can saye but lytle what their greatest faur, wickednes and beastlynes is, we haue had moze knowledge by writings than by any prose or experience. But it is to be feared, if God be not mercifull vnto vs, we shall learne it sooner than we woulde. In the myddest of all this thozowe the trumpet of the gospel being blowne out in our tyme after a wonderfull softe, thozowe the spirite of Iohannes, whiche appeareth & cometh

The paraphrase vpon the

meth abode plentifullye and effectiuously, is rylen and daylye rylen suche a mouringe and sterringe by of mens hartes, suche a knowledge of the truth, such a lyght and lanterne of doctrine, and such a iudgement of Antichristes workes, suche a feare of the wyathe of God: so that there is a good hope that þe holy and holisome seede of gods worde so plentifully sowne and sowed abode, shall not retorne againe without great frute and edifyinge of the faith and the lyfe of men. For as for the Jewes whether they will or no, they must nedes despayre of their workinge, their faith, their doctrine, and of all their state, whan as they see that the whole kyngdome of heauen, (whiche they take to be theirs peculiarlye,) to be taken from them and to be made common vnto all them that feare God thorow the whole worlde moze than euer was founde by them. Euen so also amonge the christians, the doctrine and profession of the holy gospell, true faythe and all godlye vertues, shall waxe and increase in the heades and rulers of the christendome as it shall also be ioyfullye receyued of all true Christen subiectes, notwithstandinge that the number of them shall alwayes be least: And also the knowledge, vnderstandinge, letynge and reasyng of the holy scripture shall somewhat intercase amonge the spirituall prelates, as it shoulde be hoped for and with most earnest and feruent prayer desired and called for of god. And it is well to be thought and to be beleued, that the Lord will doe his parte also euen in suche wyse as is here promysed so þe Antichrist being thus put to shame (but yet remayninge still impenitent) shall be reaped downe with the sickle of gods worde thorow the spirite of Helias, and shall be cut downe & threshed, not to the destruction but to the prospe, edification, and saluaciō of the worlde. This hath our Lorde and sauour Christ brought to passe, whiche is alwayes the heade of the churche, who is not onely present therewith, but also doth graciouslye rule and gouerne it, edifieth and helpeth it, and helieth and rotereth out the enemies and aduersaries with the sickle of his righteous iudgement, and shall vterly banishe and consume them accordyng vnto his moost victorious and vincible worde.

The text.

¶ And another angell came out of the temple, which is in heauen, hauinge also a sharpe sickle. And another angell came out from the altar, whiche had power ouer fyre: and crept with a loud crye to him that had the sharpe sickle, and sayde: thruste in thy sharpe sickle, and gather the clusters of the earthe, for her grapes are ripe. And the angel thruste in his sickle, on the earth, and cut downe the grapes of the vineyard of the earthe: and cast them into the great wyndet of the wynd of god, and the wyndet was troden without the cyttie, and bloud came out of the fat, euen vnto the horse hyppels by the space of a thousande and fytte hundred furlonges.

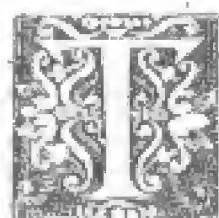
Lyke as before the iudgement of Antichrist and his felowship was prophesied in this worlde, with the spirite of Helias and with the sickle of the gospell: euen so doth the spirite of god in this place prophesie further of þe other iudgement which shall happē afterwarde at the latter daye vnto these obstinate, impenitent and blynde contemners of gods iudgement in euerlastinge damnacion after the latter iudgement. Whiche damnaciō (or hell) is here vnderstande and signified by the great fat of gods wyathe, where all the wicked shall come together, and with one stampe & treadinge of gods iudgement, sentence, and righteousness, shall be euerlastinglye trode, as muche more greuouslye thā by þe worldly and temporall punishment in this lyfe, as the heate of the fyre is moze painefull and intolerable vnto the bodye of man, than are the cloudes vnto þe carthe

or any darkenes vnto the eyes. Whiche so greuous damnacion and destruccio is signified by the fearful bloude whiche floweth ouer the earth that the hoxles treade therein euen vnto their hyddes. Thus bleth the holy scripture to describe and paynt the greuous and terribile iudgement of God, by suche greate, bylome and terribile figures.

The xv. Chapter.

¶ And I sawe another signe in heauen great and marvellous, seuen angels haupnge the seuen last plagis, for in them is fulfilled the wysdome of god. And I saw as it were a glassy see, myrgled with fyre and them that had gotten victorie of the beaste, and of his ymage, and of his marke, and of the number of his name stande on the glassy sea, haupnge the harpes of God, and they songe the song of Moses the seruante of God, and the songe of the lambe, sayinge: Grete and marvellous are thy workes O our God almighty, iust and true are thy wayes, thou kyng of sanctes. Who shall not feare, O Lord, and glorifie thy name: for thou onely art holy, and al Gentiles shal come, and worship before thee, for thy iudgements are made manifest.

The text.



his is a nother prophete of the holy apostle S. John reueled and opened vnto him of god, that against all the wyt and reason of man, against al worldly power, against the diuises, ymaginations and hinderances of all enemyes and of all the wicked, the gospel shall lyfe by in the dominion of the Romaynes thowhe the dysciples of Christ, thowhe the holy goost and thowhe the wonderfull and metuelous power of God. And also many heuy plagis shall come vpon those wicked and yngodlye people and vpon the myghtie rulers of this worlde whiche stude and go about to hynder the procedynge of the gospel. All these plagis are rekened one after a nother thowhe the. vii. angels and the. vii. byalles. This sea of glasse myxed with fyre, signifieth the wickednes of this worlde and al wicked enemyes and aduersaries of the trueth and doctrine of the gospel, and of all Christen and innocent conuersacion, and of all godlye liuynge. Against whiche enemyes at all tymes in this worlde and specially at the first begynnyng and spryngynge by of the gospel and christen religion, the holy electe were fayne to lye in felde and to warre: Against the Jewes with miracles: against the heathen with holy scripture: against the sutrell Philosophers and worldlyse wise men, with the saythe that the gospel teacheth, and with an innocēt and a godly lyfe: against the tyranies, and the violence of the Romaynes, with patience: Against ydolatre & false seruice of God, with stedfast constantnes euen vnto death, clearyng vnto the vnderstandynge and sentence of the trueth. And thus thowhe the power of Christ and thowhe the spirite of Helias, they haue gone thowhe them and gotten the victorie against the olde dragon and his wicked spirites and against all busarthisull in þ whole worlde and in al nations. And the laude, honoure and triumphe of this victorie they ascribed to no creature but onely to Christ whiche alone can overcome the wickednes of the worlde, all lyes and falsehood, the deuyl with all infidels in spyte of all their tyraunty. And therfore as Moyses dyd syng a song of prayse and thankes geuynge after the destruccio of Pharaos & after the topfull victorie of the chidzen of Israell, euen so also dyd they syng vnto him the song of the lambe whiche belongeth and is betwe vnto him onely, sayinge: It is gods woꝝke and not ours, whiche the almighty hath wonderfullye and gracionly wroughte

The paraphrase vpon the

brought for vs, for his owne glorious sake, whiche is righteous in his iudgements and true in his promyses, whose wayes are iudgement & grace, righteousness and truth, whiche onely preferueth the faithfull electe, as a ppyssant and mighty lord, and as a faithfull and louynge father, whome all men ought to feare with such teuerence as godly childre geue vnto their fathers, and with all harte obedience: other wyls than the wicked, whiche lyke vnfaithfull & contemptuous children doe despyle and contemne their omnipotent and almightie God and father, and righteous Lorde and iudge whiche knoweth all thynges. And therfore he is to be prayled and most highly exalted in the congregation of the faithfull, as he is euerlastingly hated and cursed of the wicked and damned for to their bitter and eternal damnacion. And no man can hynder or auoyde it, howe strong and myghtie so euer the Emperour of Rome is, as Donatians, Nero and other, but that all nacions shal heare, beleue and receiue the holy gospel, whan the tyme is ones come, and shal honour and worship the onely eternall almightie God, and his Messias promysed vnto them, the saviour of the whole worlde, and the redemer of all faithfull electe.

The septe.

¶ And after that, I looked, and beholde the temple of the tabernacle of testimony was open in heauen, and the seuen angels came out of the temple whiche had the seuen plagis, clothed in pure and bright linnen, and haunged their breastes girded with golden girdels. And one of the four beastes gaue vnto the seuen angels seuen golden vialles full of the wrath of God, whiche they toke for euermore. And the temple was full of the smoke of the glorie of God and of his power, and no man was able to enter into the temple, till the seuen plagis of the seuen angels were fulfilled.

Nowe as the gospel is come abrode in to the worlde thorow Christ and his Apostles, to the singular profite of the faithfull and elect, and to the saluation of their soules, euen so is it a stonnyng stone, offence, condemnation & an hurte or losse vnto the wicked, and speciallve vnto the kyngdome and dominion of Rome for a long space, whiche hath resisted it with force, with dyuerse assaultes of body, goodes and possessions against the true faith, and with cruel tyranny, whiche the almightie and righteous god at his tyme, hath alwayes taken in hande to punish most greuoulsly and hath brought it also to passe. The openinge of the tabernacle of testimony, is the manifest fulfillynge in the newe testament, of those mysteries and secretes, whiche were hydden and signified in the olde testament vnder diuerse ceremonies. The seuen angels whiche came out of the temple are the multitude of ministers and preachers of the gospel: which scrueth vnto the wicked for the increase and augmentacio of their damnacion, for the whiche cause they maye be called plagis (as Christ was called of Symeon, a fall) but to the comforte of saluacion vnto the electe. These angels and euangelical preachers must be pure in al their conuersation, and must haue their breastes girded about with faith and loue with all the harte, soule and mynde, garnyshe with all godly vertues. To one of the angels dothe Christ geue (thorow the. liii. beastes as is also signified in the. iiii. Chapter) power to brynge furthe and to publyshe abrode the gospel, whiche maye be signified by the vials full of the wrath of God against the wicked and vnfaithfull. But full of grace and mercye vnto the faithfull whiche abyde and suffer bothe payne and ioye, welth and woe. And thus is the temple of God the Christen churche, fylled with swete smellinge smoke of the prayse, honour and goodnes of God, truly confessing and knowledginge the power and might of God.

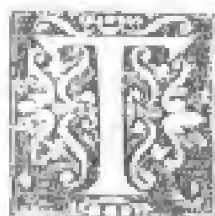
¶ And

And the church of Christ coulde not be at rest, nor coulde not quietly prosper, untill these vii. plagues came forth, of the which plagues the gospel, being preached by the ministers of God, wherof there were a great multitude sent of God, was the occasion.

The.xvi. Chapter.

And I heard a great voice out of the temple saying to þ seven angels: go your wayes, poute out your vialles of wrath upon the earth. And the first angel went, and poured out his vialle upon the earth, and there fel a horrible and a sore botche upon þ men which had the marke of the beast, and upon them which worshipped his image. And the seconde angel shed out his vialle upon the see, and it turned as it were into the bloude of a dead man: and every thing died in the see. And the thirde angel shed out his vialle vpon the rivers and fountaynes of waters, and they turned to bloude. And I heard an angel say: Woe, woe, art and woe, thou art righteous and holy, because thou hast geuen such iudgements, for they shed out the bloude of saints, and prophets, and therefore hast thou geuen them bloude to drink: for they are worthy. And I heard another out of the altar say: euen so, Lorde God almighty: true and righteous are thy iudgements.

The text



By the mercy of God vouchsafed to preserve, augment & to prosper the regiment of the Romaynes, at þ beginninge of þ which whan it was in most quietnes, the tyme was come that Christ shoulde be bozne. And God offered his grace vnto this kyngdome and sent them his holy gospel thowhe the holy apostles to the singular welth and profyte bothe of that kyngdome and also of þ whole earth: out of þ which þ world might lerne peace, loue, humilitie, patience gentlines, temperance and all true vertues, and speciall ye faith in the one onely God, and hope of saluacion in tyme to come, & also true christen loue one to a nother. This dothe the gospel and all writings of the apostles exhort and moue men vnto, mooste earnestly. But this so holy and profitable doctrine, and inuincible truerth hath the dragon alwayes withstanden and ressted, for his beast the Empire and regiment of Rome, the first and seconde, wherof is spoken before. And for this cause this kingdom hath wel deserved many and diuerse punishments, which the lord God hath permitted thowhe his ministers of rightuoulnes which are to be vnderstande in this place by the angels and the vials full of plagues which are come and fallen vpon the dyssobediente and the contemners and despysers of faith, loue and of the truerth. The firste plague is fallen vpon all ydols and false goddes which they had set and packed together in one temple of Pantheon, that is to saye all goddes. But the ydolatrie of these false Goodes was subuerted and ouer throwen thowhe out the whole Empire of Rome thowhe the holy gospel as the Chronicles doe evidently testifie. Thus byd the religion and gods seruce of the Romaynes first fele the wrath of God againste their wylls, but all hapned vnto the faithfull for the best to the honour and gloire of God and to the furtheraunce and profyte of the Christen church and congregacion. The seconde plague of the seconde angel, is the seconde iudgement of God againste the regiment of Rome, and this is vnderstande and duntwythe of their power and dominion many landes and people fallenge from them, and that with muche bloude sheddingge of the Romaynes: as it is playnely mentioned in the bookes, as of Nero, Domitianus, and Julianus and diuerse other.

This name
is now called
and called
at sainte
its.

The paraphrase vpon the

The thirde plague maye be vnderstande of the destruction of the citie of Rome thorow þe Gothes a vandales and other enemies of the Romaynes which had no manner of lettes or hyndertaunce neþther of hylls nor of dales, of see nor of wares, neþther by any host or power of men nor yet by any strength or keeping of citie. Of this plague of the Romainges al Roies make mention at large. And as than had þe bloody kyngdom of Rome an end, for the whiche cause the angel crieth iustly, loyde thou art rightuouse. *ac.* The angell of the waters may be taken for the angell of God whiche did gather together suche a great multitude of people, which came altogether against this kyngdom, because it had so long plagued al people and shed so muche holy martirs blood: for the true and chryste faithes sake which must nedes be reuēged. And therfore is this righteous and manifest iudgement of God payled againe the seconde tyme, and preached of goddes angels with highe thanckes geuyng.

The text.

¶ And the fourth angell powred out his vyall on the sunne, and power was given vnto him to burne men with heate of fyre. And the men ragged in great heate: and spake cypell of the name of God, whiche hath power ouer those plagges, and they repented not, to geue him gloire. And the fyfte angell powred out his vyall vpon the seate of the beaste, and his kyngdom weened berke, and they gaue their ronynges for sorowe, and blasphemed the God of heauen for sorowe and payne of their sores, and repented not of their deedes.

The fourth plague went ouer the seconde regiment of Rome whiche had both the tempozal a spiritual gouernance, and was thusse worse than the first. For as muche as thorow her. ii. hoyses it had power bothe ouer bodye and soule, ouer the doctrine, and ouer the polyprike lawes, with mouth and hande, against God, and also against the tempozall gouernaunce, against Chyiste and all his ministers. Nowe it hath dealte with the Emperours, and what rule they haue kepte amonge them selues one Romyshe Pope against a nother practising all wicked sciences of the deuil bothe with quicke and also with deade me, against many good and godly kynges and Emperours: and againe how ofte Rome and the Papacye hath bene greuously plagued of God with rebellyon, treason, murther, poysonyng, nigromancye and with suche other kindes of wickednes as are neuer herde of in any other stoyes, we maye reade in the Royes of the Popes and of the Emperours, from the tyme of Charles the great vntill late daies. That by this meanes the summe of chrysten vertue and godlynes is turned into very deserte, fraude, failehede and hypocrisie. And the moste parte of all the wicked Popes were religious men and mooste false traytours to the gospel of Chyiste. As for repentance there is none founde by this deuilshe flocke. The fyfte angell with his fyfte plague fallen vpon the seate of pestilence, is rebellyon and resistance against the gospel rayled vp thorow false teachers whiche haue preached bothe without, and also against the holy lawe and scripture of the lord, and haue rayled against many godly and faithful men, leauyng and refusyng holy scripture and settinge vp the studie of Aristotle in the steade therof, whiche in the papacye hath bene more regarded and esteemed than the hely woide of God. By the meanes wherof so many greuous errors are crepte into the churche as well in matters of faythe and religion, as of dyscipline and Chyisten behauour.

¶ And

Suche deuotion, many sectes by the meanes of so many orders of religions, and to many glorious names and titles, rea and heresy'es also. Of the which all stories are full, from Emperour Fredericke the first of that name vntil þe ende of the thirde Fredericke. In the whiche tyme there was muche trouble raised vp in the chrystendome in the secular iurisdiction, thowhe the Turke, and in the spirituall thowhe the beggynng orders of religions parsons and of the hyghe heathyns the scholes and vniuersities. Of the which times muche might be wyrtten, heuy inoughe to be red, but to an orde tediousnes vnto the reader, it shall be intermitted at this tyme.

¶ And the septe angell poured out his viall vpon the great space Euphrates, and þe water dyed vp, that the wayes of the kynges of the east shoulde be prepared. And þe sawe thre buriene spirites lyke frogges come out of the mouth of the dragon, and out of þe mouth of the beest, and out of the mouth of the falsse prophet. For they are þe spirites of deuyls, workinge miracles, to go out vnto the kynges of the earthe and of the whole worlde, to gather them to the batayle of þe great daye of God almighty. Beholde, I come as a thefe. Happy is he that watcheth and keepeth his garments, lest he walke naked, and men see his 私私. And he gathered them together into a place called in the Hebrew tongue armagoun.

The text.

Consyder and waye of this angell maye not signifye the spirite of Helias in our tyme, whiche spreadeth abrode the gospell into all the worlde, bothe with worde and dede to the confusion and vltter destruction of all errors, and to the profyte and reformation of the worlde in all states and degrees. For this seede can byynge forth no nother true. But the great Euphrates of the pretended spiritualtye, is so soe fallē from their first rule, that it is become moze worldly and secular than the very secular state, in so muche that it is bitterly dyed vp and withered from the gospel syncretely preached. Which is not to be merueyled at, for it is euen of very necessitie. For falscheode, deceyfe, lyes and hypocrisie must be opened and dysclofed by the trueth of gods word, and by the preachinge of the gospel: that sincere loue, trueth and saythe in the worde of God, with a sure confidence of the harte in the lorde God, myght be taught and prynced into the naturall wyte and vnderstandinge of man. And therfore it is necessarie that suche inuyllynge of the true knowledge and doctrine shoulde be dysclofed vnto suche as haue any vnderstandynge and are not utterly corrupte; euen vnto worldlye princes and hygher powers, and that the innocencye and cleannes, and also the singuler profyte of the doctrine of the gospel might come to lyght that they myght see and confesse that it is the very trueth, and so acknowledge and embrace this Sunne rylyng vp. Although this doctrine be to strange for their bloude and fleshe and ther byng fleshye, ouer weake in strengthe to lyue after the gospel. Nowe against this euangelicall Sunne and manifest knowledge of the trueth, shall arise, in manner of enemyes whiche shall assaulte it. First the deuylls dragon, the great enemye of God and of all goodnes, the bottomles pit of all wyckednesse, with whome the mercye and goodnes of God dyspeth and playeth to shewe and declare his mercye and goodnes manifestlye before men. The seconde is the beaste at Rome, of whome we spake before, the very right Antichrist, whiche speaketh and worketh all that he can against the gospel of Iesus Chryste, wherunto he preferreth his decretalles, and will be Lorde ouer

The paraphrase vpon the

the scripture, ouer the church and ouer the whole world, and yet he will be taken and esteemed for the vycar and debyte of Christ, and S. Peters frende, and the most holy father, and for the head of the whole holy christendome. And whosoeuer contrarpyeth or gainesayth this, he must dye, and also be curied and made the disciples, by the power of this beastes mouth. The thirde is the false prophet: not one person but an whole order and multitude of byshops, and religious parsons, monches, friers, &c. whiche by their office and callinge ought to mainteine and suppozte the true doctrine, but haue appoynted and bent themselves, their whole lyfe and state, vtterly against the doctrine of the gospel: that nothing can be more unlike the state of the Apostles, eyther in doctrine, religion or lyfe, than is their order and state. Wherof it is not needfull to make manye wordes, howe they haue alwayes resisted the doctrine of the gospel. These are suche.iii. foule vncleane spirites, as none can be founde more vncleane, whiche not withstandynge doe worke great tokens and miracles. The deuyl with great wonders bothe amonge the Turkes and the Christians. The papacy, by sorcery, witchcraft and nigromancie. The monkes and religious spirituall sorte with all lutyrie, falsede & craft of suche miracles as are or haue ben done wherby (as it hath ben & is euident moughe) they haue begyled bothe riche kinges, princes and þ whole worlde, of their goods & possessions, thowow their false doctrine. And they fight and kepe batell alwayes against þ holy gospel, as Sog and Magog did against Iherusalem, with dyuerse victories and triumphes, but they shal be overcome at length thowow the power of gods worde, and of þ gospel reueled and come to light, thowow the spirite of Enoche & Ielyas, of the whiche is before mentioned, in the great daye of God the almighty, which shal come at suche tyme as no man is ware of, and whan all men thincke to be most sure ené at suche tyme as the wickednes of these.iii. spirites shal be most strong and at the highest. As than shal the good ministers of the gospel, indowed and strengthened with the spirite of Helias, ioyfully come furthe against these deuyls and against al maner of errors bothe of the faith and of the outward lyfe. As than shal those be happye whiche marche and are careful with great diligence for the christen doctrine and religion, whiche are clothed with the power of the holy goost and with a right zeale, whiche set furthe the workes of God, as byd Helias, not onely with wordes and wytynges, but also with lyfe deedes, examples, continuance and constantnes in goodnes, without any pryde or desyre of vayne glorie, that no man shal ener see any shame by them. But the iudgement of God hath gathered the.iii. vncleane spirites into one place, into the eternall fyre of damnacion, and enclasynge shame, payne, and confusion, whiche is prepared and promysed to the deuyl and his angels. For Harnagoon maye synnise as muche as the iudgement of curse.

The text.

¶ And þ fourth angel powred out his hyalle into the ayre. And ther came a voyce out of heauen from the seate, sayinge: it is done. And there folowed voyces, thunderynges, and lightnynges: and there was a great earthquake, suche as was not since men were vnder the earth, so mighty an earthquake and so great. And the great cite was decayed into thre parties, and the ctytes of al nations fell. And great Babilō came in remembrance before God, to geue vnto her the cuppe of the wyne of the fiercenes of his wrath. Every yle also was decayed, and the mountaynes were not founde. And there fell a great hable (as it had bene talentes) out of heauen vpon the men, and the men blasphymed God, because of the plague of the hable, for it was great and the plague of it lost.

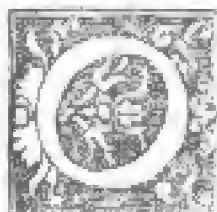
This

This seventh angell is moze harde & vncerten to interprete and to expounde, than all the other. Lyke as it is moze vncerten to wyte of thynges to come, than of suche thynges as are already past. It may wel be a great feare in tyme to come that þe kyngdom of the Turkes for a short space, shal be a great plage & sorow, an heuy iudgemēt ouer the corrupte & decayed chrystendome. Whiche plage may here be founde & marked out of these wordes, þe it shal happē & come to passe before suche tyme as the Lambe & his ministers shal rule vpon þe earth, that both Jewes & heathen shal be conuerted vnto Chyist þe it may be sayde, it is al done, and so by þe full end of the worlde to come, & the terrible iudgement of God to fall vpon one sorte & parte of men whiche shal than be a lyne, whiche is þe first parte. And the othe part is of them whiche shal rylse vp vnto euerlastyng saluation. And þe thirde, is of them whiche are already damned, which is and shalbe the greatest part. Vnto whom this iudgemēt, & all that shal goe before or come after it, shal be moze fearful & terrible thā any hart can thincke, or any tounge expresse, which terrible & heuy thing is here signified (as muche as is possible) by the terrible voyces, thunders, lightnynges, earthquakes, & overthrowing of the greatest & mightiest citles & kingdomes, as Babilō & Rome were. What thing can be thought or pmaigned moze terrible & fearfull. Whiche thing this cursed and damnable worlde shal and muste suffer by the righteous iudgements of God, and it muste fele the great wrathe of God, forasmuche as it hath alwayes despised the blessed gospel and Chyist our sauour and redemer. And therfore the great and heauye stroke and plage of gods righteous iudgement shal fall vpon the worlde, and yet shal it not amende them, but as damned parsons, shal cast and set them into euerlastyng blasphemie of God wherein they are hardened, and wil not amende. Whiche is the highest & greatest plage that the lord God maye or wil sende vpon his enemies.

¶ The xviii. Chapter.

¶ And there came one of the seven angels, which had the seven vialles: & calked with me, saying vnto me: come, & I wil shewe thee þe iudgement of the great whore that sitteth vpon many waters, with whome haue committed fornication the kynges of the earth, and the inhabitants of the earth are drunken with the wyne of her fornication. And the spirit caried me away into the wilderness. And I saw a woman sittyng vpon a pale coloured beast, full of names of blasphemie, which had seven heades and ten hornes. And the woman was arrayed in purple and rose coloure, and decked with golde, precious ston, and perles: and had a cup of golde in her hande, full of abominacions and filthines of her fornication. And in her foreheade was a name wyrtten, a myncrep, great Babilon, the mother of whoredome and abominacions of the earth. And I saw the wyse men drunken with the bloude of sainctes, and with the bloude of the wyrtlesses of Iesu. And when I sawe her, I wondered with great marueyle.

The text.



As of the seven angels whiche spake of the seconde kyngdomē and iurisdiction of Rome, & of þe beast with .ii. hornes, comuerth now againe & wyll speake moze largely, & sufficiently of Antichyist, whiche is his chiefe pricke & marke wherat he wil Note. Whom he nameth here w a new name, the great whore, whiche wil be þe head & chiefe gouernour of many naciōs whose special abiding is in þe lande named Italy, which lieth in v see, in maner as þe lesser Asia dothe. With this pompos, sutill, deceitghfull & shameles, lecherous & proude state of þe papacy haue kynges comitted whoydo almost these thousande yeares,

The paraphrase vpon the

beeing sometyme frendes together, and sometyme enemyes, sometyme one in his
 chiefe fauour and sometyme a nother: And thus haue all Christen kyngdoms
 suffered them selues to be ruled and ledde, yea to be put in feare, and againe in co-
 forte and ioy by him, what with his suspendinge and cursynge, vntill he crepte
 so farre in to the church of God, and became the highest desolacion and decaye
 therof that euer was. This woman vpon the rose coloured beast, is not onely
 arrayed with red scarlet robes, lyke as his Cardinales are (otherwise than euer
 Christ, or his humble Apostles, byshops and spirituall ministers were) and like
 bloude thurstye souldyers, but rather with muche Christen bloude sheddyng
 vnder þe p̄tence of the punysshment of heresy, as all that must be named which
 hath bene spoken or written against the pompe, vsurped power and tyranny of
 the papacye. This woman is also arrayed with suche infinite variable colours
 and oznamentes of monkery and with dyuerse lyures of religious orders by
 whome she would haue had both honour and profyte, whiche with their names
 and sectes haue obscured and blemished the name of Christ, wherof S. Paule
 doth complayne to the Thymothians as an vnsenpunge thinge, as it is in dede
 a great blasphemie that the names of S. Peter, S. Austen, saincte Fraunces,
 shoulde obscure the name and honour of Christ our onely sauiour and redemer.
 This woman besyde her variable garments, hath also taken vpon her (so to
 set furth her pryde, dignite, and estimation withall,) to rule ouer all Christen
 kynges and princes, whiche she hath brought vnder her and made subiect and
 contributoye vnto her with falschode and lyes, vitterly against the doctrine of
 the holy gospel, *Vos autem non sic*. So shall not yee: And also against the exam-
 ple of Christes fetterballshynge. And lykewyse against the holy order and com-
 mendacion of saincte Peter, whiche had nether golde nor syluer. And against
 the order of the holy Apostle saincte Paule, whiche to auoyde offence and to open
 the gospel woulde etne his breade with his handes, as other of the apostles al-
 so dyd. This whoreshe woman hath garnished and decked her selfe farr otherwise,
 not with diuerse and many vertues, but with precious stones, golde and
 syluer, &c. The cuppe of golde, is not the loue of Christ, the christen faith, nor the
 lawe of God, but muche rather all the Popes decrees, decretalles, bulles, pa-
 tentes, dyspensacions, suspensions and cursynge. This is the very abhominacion
 of whoredome, that she might playe the whoze at her pleasure after this fas-
 shion, with pompe, aucthorite and lust without any shame or feare beyonde all
 measure: And all this vnder the name and p̄tence of Christ, and of holynes, in
 the honour of God and for the welth of the soule, whiche thowgh him are þe lon-
 ger the more vnblessed and unhappye. And therfore for the name of the christen
 church, he hath deserued a nother name, that is, to be called moze worthilye the
 whoze of Babilon, the mother of all abhominacion, ydolatrie, and of all falling
 vnto hethenyshe supersticions. The innocent bloude of the holy godly prophe-
 tes and preachers, whiche the right christen church hath neuer lacked, hath this
 whoze, the proude glorioys papacye, shed so without number or measure, till she
 was so dronken therewith, that she toke and esteemed suche tyrannye for a godlye
 zeale and feruencie, and hath persuaded her selfe, that men must suffer it and
 be content therewith, what soeuer she dyd, yea although she shoulde sende faith-
 full soules vnto hell by heapes. Is not this a great meruell vnto all men of
 vnderstanding: and an offence and slander vnto al vnfaithful, as Turkes, Je-
 wes and other: and an intollecable violence & oppressio vnto the whole world?

I wyl not say euen vnto the very inhabitours of Rome, and to all right faithfull hartes.

¶ And the angel saye vnto me: wherfore receyvedst thou? I wyl shew thee, the mystery of the woman, and of the beast that beareth her, which hath seven heades and ten hornes. The beast that thou seest, was & is not, and shal ascende out of the bottomles pit, and shal go into perdition, and they that dwell on the earth shal wonder (whose names are not written in the booke of lyfe, from the begynnyng of the worlde,) when they beholde the beast that was, and is not. And here is a mynde that hath wysdome. The text.

In this exposition and declaracion (good christen reader) hast thou this comfort, that this woman, the cursed damnable papacie shal haue an ende: not in the worlde, wherin Antichrist shal haue his place so long as the worlde shal continue and endure, but in the hartes and consciences of the faithful Christianses, in all states and degrees, whiche shal withstande and reppose him, and shal hynder and let his presumption and no moze feare his thunderboltes, neyther regarde nor esteeme his suspensions and cursinges, nor take no power nor auctorite at his hande any moze. And as for the beast whiche beareth her, whiche signifieth the Romyshe prescriptions, the papall seate, his indulgence, pardon, and excommunication, shal be taken and esteemed as it is, and as it is knowne to be vnto all the worlde out of the holy and manifest gospel: And therfore he shal not cease to persecute with the helpe of suche kynges as are as good and vertuous as him selfe, and he shal couet alwayes to clyme vp and to be hygher and hygher, but yll at length he shal fall downe into euerlasting perdition before God and all the worlde, whiche shal wonder therat, and specialle þe wycked and vngodlye, whiche are not electe vnto saluacion, whiche had pleasure and deliight in suche pompe, pryde, dygnite, tyrannye, and abhominacion as he dyd vse: They shal wonder and meruell, I saye, when they shal see the papacy to be thzowen downe from heauen into the damnacion and pit of hell, lyke as it hapned vnto his father the great dragon the deuyl, luke the .x. Now the knowledge of the iudgement of God and of his trueth by the gospel, whiche teacheth vs to knowe bothe Christ and Antichrist, is a singular wysdome and a great gyfte of God.

¶ The seven heades are seven mountaynes, on whiche the woman sitteth, they are also seven kynges. Some are fallen and one is, and another is not yet come. And when he cometh, he must continue a short space. And the beast that was, and is not, is euen the eight, and is one of the seven, and shal go into destruction. And the ten hornes whiche thou sawest, are ten kynges whiche hath receaued no kyngdome as yet, but shal receyue power as kynges at one houre with the beast. These haue one mynde, and shal geue their power and strength vnto the beast. These shal fight with þe lambe, and the lambe shal ouercome them. For he is Lord of lordes, and kyng of kynges, and they that are on his side, are called, and chosen, and faithfull. The text.

This vision of the seven hylls, agreeth well vnto the seven hylls whiche are in the citie of Rome, of the whiche she hath made her boast and triumph, as she hath also done of the seven heade churches. And howe many the kingdoms are wherupon he hath sytten appareth by the chronicles. And whiche of them are fallen from him and forsake him we see daylye. But he that shal come and remaine for a short space, that same perauenture shal be the kyng of þe Turkes, whose infidelite and tyrannye, maye sooner be reformed mollified and altered (after mans iudgemente) by the gospel, & by the instruction of gods word, maye sooner be bzought vnto the religion and true faith of Christ, than the proud

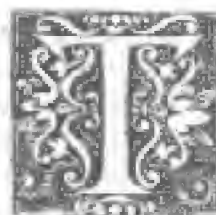
The paraphrase vpon the

seate of Rome & her adherentes. Thus may þe be the eight beast as þe papacie oz see of Rome is the tenth, but it shal sone be iudged vnto damnacion. The.x. kynges receyue not þe kyngdome of God, vntil they receyue the gospel of Christ, not of Antichrist, but of the spirite of Christe. But in the meane tyme they shal receyue power and auctorite of the beast, whiche power they shal exercise and practyse to overcome þe lambe & to oppresse the gospel for the pleasure of the.ii. horned beast. But þe lambe, the worde of God, þe reuelacion of þe holy and godly doctrine and truth, the grace of God, the lord Christ, shal overcome them. For they shal vnderstande and beleue that there is a lord of al lordes and a kyng of al kynges. To whose kyngdome the electe which are called of God from euerlastinge, doe apperteine. And thus shal the.x. kynges shortly hate the whore w^{ch} her court, and shal rure her naked out of þe dooryng and bewtifull rapment wherewith they and their auncienties haue garnished & annowued this whore & her harlottes, & by þe meanes haue geue occasiō vnto suche pryde & vncyill in pompe (I might wel say vnto suche Lucifer the pryde,) for as muche as he wyl be like and equall vnto Christ, and the bydegrome of the holy churche, where as he hath geuen a great offence and slander vnto the holy churche, & in maner hath shamed her and oppressed her the more his tyrannye. In as muche as they (the kynges and princes) them selues must cōfesse þe grauntes whiche this whore receyued of the Emperours Constantine, Charles and Lewes beinge deceyued by her, was the poyson and confusion of the christen churche. This hatred and enuye againste suche an whore, shal the spirite of Elias styre vp in the hartes of kynges to doe with one accord, as þe truth beinge knowen shal require, as they dyd before indewe her with suche power. And thus shal the worde of God be fulfylled. The woman in the great cite is he which hath exalted himselfe for a byshop ouer all byshops, and a regent and Royde ouer all Emperours and kynges, sittinge also in the place and seate of Christ, whiche onely & alone hath receyued power of the father ouer heauen and earth, whiche he neuer gaue vnto any other, as it is written *Et gloriam meam Alteri non dabo. I wyl geue my glo-* to no nother. *Esaye. xlii.*

¶ The.xviii. Chapter.

The text.

¶ And after that, I sawe another angel come from heauen, hauinge greate power, and the earth was lghened with his bulnesse. And he cried mightily with a strong voyce, sayinge: Great Babylon is fallen, is fallen and is become the inhabitation of devils, and the holde of all foule spirites, and a cage of all uncleane and hateful byrdes, for al nacions haue droncken of the wyne of the wraethe of her fornicacion. And the kynges of the earth haue committed fornicacion with her, and the marchauntes of the earth are wreced w^{ch} of the aboundance of her pleasures.



This chapter maye be taken for a songe of triumphe, of al faithfull againste all tyrannous kyngdoms which haue contemned, the faith, truth, religion, and all godlynes, and woulde not abyde any of them. And specialie againste the kyngdome and power of Rome, by reason of the tyranies, whiche from the begynnyng haue martyred tormented & murdered the holy professors of the onely one God. And most principally againste the seconde regyment of Rome whiche vnder the pretence of the name of Christe, hath deale so cruellye againste all faithful Christians, and againste the euangelical kyngdom of

of god. And þe former chapter nexte goyng befoze being wel vnderstode, there is no great difficultes noz hardnes in this. For this chapter is, as it were, an expolition and declaracion of the former. Christ the angel of þe great counsell, lyke as at his first comynge he came in the moost highest humilitie and lowlynnes, became man, suffered and dyed: even so at his last comynge, he shal come in moost bright gloire, not into a virgins bodie, but into the whole worlde with mooste hyghe brightnesse, and proclamynge his gospell vnto the whole worlde, to riche and poore, wyfe and simple in euill. A ioyfull gospell is it, Babilon þe great and wylthe cite, she is fallen, she is fallen. She hath no suche honour more that she wyl take vpon her as she hath done. Howe is it knowen that she hath bene an habitation for the wicked, vntaithful, deserightfull, and of Sodomites whiche haue made all the worlde druncken and mad with her popson and infectious drynke. And hath committed Simony withal spirituall thinges, whiche, even as the cursed Simon magus dyd, she hath solde for muche moune and for great riches. And as for the hyghe humilitie and lowlynnes of Christ, whose me-ryte she hath pretended to be her owne, she hath chopped and changed it, yea she hath solde it for princely and lordly honour to be exhibite & done vnto her feete, and with moost dearely she pyde receyued.

¶ And I heerde another voyce from heaun, saye: come a wape from her my people, that ye be not partakers of her synnes, and that ye receaue not of her plages. For her synnes are gone up to heaun, and God hath remynbered her wickednes. Remarke her, such as she retyched you, and geue her double accordynge to her workes. And pouce in double to her in the same cuppe whiche she spilled vnto you. And as muche as she glorified her selfe and lyued wantonly, so muche pouce ye in for her of punishment and sorowe, for she sayde in her selfe, I lyde by myght a quete, and am no wydow, and that shee no sorowe. Therefore shal her plages come in one hape, death, and sorrow, and hunger, and she shal be byente with fyre: for strong is the wroth of God whiche shal indge her.

The text.

These wordes speaketh Christ, thowowe his spirite, from heaun vnto his people, that they shoulde forsake the companie and felowshipp of Antichriste, that they make not them selues partakers of þe horrible synne, of the double indignacion and also of the plages whiche shal lighten vpon him. For the synne is greater than that goddes rightuousnes coulde suffer it any longer unpunished. And therefore he wyl recompence her with punishment, as she hath deserued, and that by heapes one in anothers necke. For there woulde no long suffering of God, noz no warninge of the word of God, helpe. Thus hapneth it vnto all vyolent and tyrannous kyngdoms, even from the Assyrians vnto the last of the Romaynes. Great pryde and pompe must be subdued and vanquished with great shame and bondage. This prophete is lyke vnto the holy prophetes Elay and Daniel, although it pertaineth vnto a nother kingdom, but lyke vnto that bothe in wickednes and in punishment.

¶ And the kynges of the earthe shal beweepe her and wape ouer her, which haue committed fornicacion with her, and haue spued wantonnye with her, when they shal se þe smoke of her burnynge, and shal stande a iace of, for feare of her punishment, sayng: alas, alas, that great cite Babilon, that mighty cite: for at one houre is thy iudgement come. And the merchauntes of the earthe that wepe and wape in them selues, for no man wyl bye theyr ware any more, the ware of golde and siluer, and precious stones, nethe of pearle, & raphaels, and purple, and charlet, and al thynges of wode, and al maner of vessels of puerie, and al maner vessels of moost precious woodde, and of brasse & yron, and sycamow, and adobours and veymentres, and franchysence, and hyne, and oyle, and fyn flour and wheate, beares, and shepe, and horses, and charyttes, and dooys, and foules of men.

The text.

The paraphrase vpon the

With this Babylon haue princes and prelates yea whole kyngdoms committed whoredome . For what they receyued and geuen them, yea haue let them in and out. And all for worldly gaine, and for honour sake, without any respect of righteousness, onely for money & bybes . For there was neuer founde more shamefull marchandys, than that whiche they of the Popes courtte, specially the Currylans, haue extorted many yeates with other mennes goodes, and wth nothing els but with leade and syluer, with parchment and byshoprikes with selling of their Palliums and Robes, whiche shoulde be a spirituall iurisdiction, and with first frutes. &c. Yea there is no ende of suche marchaundys, lyke as in the texte all thynges are named whiche are of any price. So that in the Popes church there was nothinge but for money, not so muche as the water or salte of the see, nor oyle nor breade, nor cream. &c. All must serue for holynes and for the maintenaunce of the courtousnes of the spiritualltye . To be shorte, trade but onely a boke that is called the Popes fapze, there is his marchandys well described and proued by the customes and lawes of the Romaynes.

The texte. ¶ And the apples that thy soule lusted after, are departed from the. And all thynges which were betwixt, and had in price, are departed from the, and thou shalt fynde them nomore. The maner maner of these thynges whiche were wexen spere, shall stande a farr off from her, for feare of the punishment of her, weeping, and waylunge, and saying: Alas, alas that great cite, that was clothed in caine and purple, and scarlet, and decked wth golor, and precious stoues, and pearles: for as one house so great riches is come to naught.

First of all there was muche holynes and muche good example and doctrine in the holy church of Rome, as S. Paule testifieth in his Epistle to the Romaynes, and there were many holy byshops and martires which loued y^e truely, vnto whome the gospel was a singuler ioy, delyght, comforte and glorie. But in processe of tyme it was turned vplyde downe. So y^e there was nothing left in the rulers and heades of that church, but onely the name of the church. Al that was perfyght, godlye and holy, was lost and gone . And at length their marchandys whiche they inuented woulde no more be esteemed amonge y^e true goodly christians . For they haue thought of those thynges whiche these marchantes doe promysse, of the grace and mercye of God, and of his word. And therefore the Romaynes doe meetuell and freere againste the gospel, because it bringeth no nother wate wth it but her olde wate, that is to saye, humylite, lowlynes, pouertie, sorowe, contempte, whiche all men doe flee and abhorre: And it maketh an ende also of all worldly pompe and honour, ioy and pleasure, ydelnes and wantonnes . The outwarde and glorious superstitious wyl byrnyng no more profyte or aduantage, precious garments and perles wyl no longer be taken for holynes of them that haue any vnderstandynge and knowledg. Peter and John and all the Apostolicall ministers of Christ, wyl contemne and despyse golde and syluer . For Christ hath taught them faith, loue and truth, pouertie and lowlynes .

The texte. ¶ And every bypper gouerner, and all they that occupied byppes, and bypemen whiche wrooke in the see, shode a farr off, and cryed, when they sawe the smoke of her burninge, saying: what cite is lyke vnto this great cite? and they cast dust vpon their heades, & cryed weeping, and waylunge, and sayde: Alas, alas, that great cite, wherein were made riche all that had byppes in the see, by the reason of her costlynnes, for as one house is she made desolate. It is more ourt her, than heauen and y^e holy Apostles and propheetes: for god hath geuen you iudgement vpon her .

Thus

Thus doeth the lorde God shewe and aduenge him selfe of all violent and tyrannous pryde and presumption of them, whiche perswade them selues that there is no God but they, or els that he hath no care of those thinges that are vpon earth. Wheras it is euident and manifest out of gods woide what hath alwayes bene the ende of all proude and presumptuous kyngdoms. Whiche the spiritualltye should best haue knownen and haue taught other also. And specially he that hath had, and woulde haue suche a byshopryke. And woulde also kepe it vntyll he shoulde perswade together with it because he hath not ordered him selfe therein after the wil of god nor after the right rule and square of gods woide and of holy scripture, nor hath not done that thinge that his offyce and vocacion hath required as he ought to haue done, as it is euident vnto all men. They haue desyred and studied onely to haue great power and dominion vpon the whole earth, & in all nations and ples, onely for honour and gayne, with very small studie or diligence to rule the worlde well and godlye, or to further gods honour and the saluation of the soule onely. And for this cause doeth all the worlde wonder at suche a great and horrible fall. And they that seeke a study after diguite honour and auctorite, & after worldly lute, they tremble for feare and mourne and bewaile the heuy iudgement of God and their worldly hynderance. But the holy and faithfull whiche not onely vpon earth regarde and seeke the honour and gloire of God, whiche they doe chieflye desyre but also in heauen, whiche haue the fruition and persoght syght and knowledge of the rightuousnes of God, they praise God hartely for the rightuous iudgement whiche is reueled vnto the worlde.

¶ And a myghtie angell toke vp a stone lyke a great millstone, and cast it into the see, sayinge, with suche violence shall that great cite Babylon be cast, and shalbe founde no more. And the voice of harpers, and musickers, and of pipers, and trompetters shalbe heard no more in the: and no craftes man, of whatsoeuer craft he be, shal be founde any more in the. And the sounde of a myll shalbe heard no more in the: and the voyce of the harp, organ, and of the byrd, shalbe heard no more in the, for the marchauntes were the glorye of men of the earth. And with thyng incantment were bewitched al nations: and in her was founde the bloude of the prophetes, and of the saintes, and of all that were slayne vpon the earth.

The text.

Suche a nother thing dyd Ieremy also prophete of the kyngdome of Babilon and euen as he propheticd, so came it to passe. And euen so doubtles shall it likewise come to passe vnto this proude presumption, and likewise vnto all vngodly tyrantes whether they be of the spiritualltye or of the tempozaltie. An heuy and greuous iudgement shall take and ouerthrowe the mightye of the worlde whiche mysuse their power and might. Yea and it shall utterly fall and decaye with all their toy, lust, pryde and tyrannye whiche they haue vsed in the tyme of their gouernaunce. And specially the spirituall ministers of god, whiche for their office and vocacions sake, ought to haue done and taught otherwise. And likewise suche handycraftes as haue serued idols & ydolatrie, and maintained false goddes and false goddes seruice, inuented onely for lucre and for no godynes, shall also haue an ende. And likewise the ydel practices with suche as depende vpon them, an vnprotytable kynde of people, and al suche thinges as haue ministered occasion vnto worldly lutes, pleasures and delictuousnes, shall haue lyke end and fall as Tyus, Babilon and Rome, of the whiche the prophetes make mention. As Rome & the Romysh Empire also had

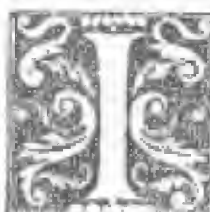
The paraphrase vpon the

had once. Suche more shall it happen lyke wyse vnto the Papacye and þe court of Rome and to þe p̄lates, whiche ought to be spiritual, as they also name themselves, but in very dede are more carnall and worldly than any other. What goodly men haue bene destroyed for the truthe sake in counceils and at Rome, it is so euident that it needeth not here to be reherced.

¶ The .xix. Chapter.

The text.

¶ And after that, I herde the voyce of muche people in heauen, sayinge: Alleluia. Saluation and glorie and honour & power be ascribed to the Lord our God, for true and righteous are his iudgements, for he hath iudged the great whore whiche hath corrupted þe earth with her fornication, and hath avenge the bloude of his seruantes of her hande. And againe they sayde: Alleluia. And smoke rose vp for euermore. and the xxiiii. elders, and the foure beastes fell downe, and worshipped God that sat on the seate, sayinge: Amen. Alleluia. And a voyce came out of the seate, sayinge: prayse our Lord God all ye that are his seruantes and ye that feare him bothe small and great.



If a man might so say, what dothe the punishment of the wicked tyrantes and their damnacion, helpe or p̄solyte the godlye and faithfull christians whiche are persecuted of the dragon, of the beast and of þe fallie prophetes for the true faith and religious sake, euen vnto deathe? Here in this place is a sufficient and persfyt answer vnto this question. For thus it is sayde, the same godly ministers and faithfull witnesses of Christe the crucified and slaine lambe, they doe nothyng els in heauen in their immortall soules but syng shankes and laudes vnto God almyghtie, synging, prouokynge, and exhortynge one a nother with lyke affection and zeale to prayse God. For Alleluia is nothyng els but prayse God. Allelu, is as muche to saye as prayse ye. And pa is one of the names of the lord God wherby he is named, of whiche names there are dyuerse. Howe here maye we learne with what maner of wordes we shoulde and shall prayse God, bothe here and also in heauen: Namely thus, all saluation and goodnes whiche may be profitable vnto vs and maye be desyred of God, and againe all laude and prayse, for al maner of benefites and goodnes p̄terp̄neth onely vnto the mooste mercifull, eternall and almyghtye onely one God, and must be ascribed vnto him. Honour whiche is a profession and a declaration of al vertue and godly kindnes and loue, and of al myghte, power and omnipotence, is due onely vnto the true, onely and eternall God creatour and maker of all creatures. For all his workes and iudgements are right, commendable, holy and true without all maner of parcialite, and specially for as much as he hath subdued and brought downe the glorious and proude tyrantes bothe of the spiritualite and of the temporalite, and hath sent them to eternall damnacion. And hath caused their wickednes and abhominacion also to come to lyght in this world, to the singular comforte of the faithfull electe that were oppressed of them. And thus they cease not to geue laudes and thankes vnto God, saying continually, Alleluia. But the smoke is the true oblation and the right sacrifice whiche the holy saintes doe offer in heauen euertlastynge, and p̄ferme also vpon earth in the holy church euen vntill the latter daye, I meane geuyng of thankes and acknowledging the goodnes of God, as is before sayd. This oblatiō & sacrifice is made continually without ceasinge with infynite and unspeakable ioy, of al holy patriarches, prophetes, Apostles, martirs,

ties, and of the whole heavenly felowship, and of all them whiche stur from the beginning haue pleased the lord God with faith, loue, hope and obedience. But the maner and the ceremonies with the wordes reuerence and for whiche the holy and faithfull electe do vse, dothe the holy scripture describe after the maner a capacite of men, in suche wyse as may be best vnderstande and perceyued of vs. Amen, is as muche as that God is the trueth, & faithfull in keeping of all his promises and wordes. And here maye we learne that we shoulde not name nor esteeme the holy and faithfull saintes as princes and rulers of heaue, for as muche as they name them selues but seruantes of God, and are no better, and that also not by merite and deserte, but onely by the grace and election of god. And also some are also greater and higher than other, as Abrahame parauenture than Isaac, and Joseph than Simeon, Peter than Philip, but that ought not curiously to be serched out of man. In heauen shall we see and knowe perfectly the cause and occasion of the iudgement of God, but not in this lyfe.

¶ And I hearde the voyce of muche people, such as the voyce of many waters: and as the The text. voyce of strange rhyngs, saying: Alleluia. For the lord our god omnipotent reigneth. Let vs be glad and reioyse, and geue honour to him: for the marriage of the lambe is come, and his wyfe made herselfe ready. And to her was graunted, that she shoulde be arrayed in pure & goodly capnes. For the capnes is the righteousness of saintes. And he said vnto me, write, happy are they which are called vnto the lambes supper. And he said vnto me: these are the true sayings of God. And I fell at his fete, to worship him. And he said vnto me: se thou do it not. For I am thy felow seruant, and one of thy brethren, such of them that haue the testimony of Iesus. Worship God. For the testimony of Iesus is the spirit of propheete.

This maye be vnderstande of þ holý & faithfull saintes vpon earth, whiche after the manifest & ioyfull preachinge of the gospel as muche as is possible, in the whole worlde (whan as both Jewes and Turkes shal become Christen) shal prayse & thanke the almyghty God for suche syngular grace and mercie, which hath hitherto bene hindered & kept downe with such force and violence by Antichrist. As thā shal the glory & prayse of god increase in þ christen churche, which is the kingdome of Christ: And, thow the gospel promysed vnto Christ the bydegrome: which church as a faithfull and deare beloued spouse which here in this worlde loueth & honoureth Christ as muche as she can, shall be fylled and satisfied with all goodnes in eternall blisse and saluacion. The spoken stay, is the innocency of lyfe in this worlde, thow þ grace of Christ, and in heauen it is the immortal glorification of body & soule. For than shall man be right blessed whā as he shal be fully satisfied in god thow Christ with aboundance & plentifulnes of all benefices and goodnes which can be desired or wished. That same is þ euertlasting supper of the marriage of Christ wherewith Christ shal honour his electe, & make them blessed. And in al this whiche John seeth in this vision, it is said also vnto him þ al these thinges, visions & reuelacions came vnto him from God, & to the honour of God, whiche he as a true & faithfull minister shoulde further with al diligence. But as John would haue worshipped þ patron of þ angel whiche spake vnto him, þ angel would in no wyse suffer him, like as no saint neither in heaue nor in earth wil suffer any such thig nor take it vpon the nor yet in good worth. For god onely must be worshipped, fro whōe onely al goodnes cometh, and must be desired and looked for, of him onely. The angels wil be raked & esteemed for nothig els but for byethē, frēdes & felow seruantes of þ onely one cōmon & genetall lord, & felowes withal them þ beleue in Christ & are ready for his sake vnto al goodnes, & to suffer al maner of thynges eue vnto deathe

The paraphrase vpon the

But this is the right, perfecte and sure wisedome, which the worldly wyse doe not knowe, neyther desyre nor regarde.

The text.

¶ And I sawe heauen open, and beholde, a white horse: and he that sat vpon hym was called saythfull and true, & in trybucionnelle dyd iudge & make hairell. His eyes were as a flame of fire: and on his head were many crownes: & he had a name written, that no man knew but he himselfe. And he was clothed with a vesture of hye in bloude, and his name is called the worde of God. And the warriers which were in heauen, folowed him vpon white horses, clothed with white & pure raynes: and out of his mouth went out a sharpe two edged swerde, that with it he should smyte the heretich. And he shall rule them with a rodde of yron: and he trode the winefat of teares, and wraithe of almighty God. And bath on his vesture & on his thigh a name written: King of Kinges, and Lorde of Lordes.

The spirite of God must sprake with men after the maner of men, yf he should be vnderstande. And therfore he describeth the maiestie of Christ, euen after the maiestie of an Emperour. For the highe powers are wont to be honoured euen as Christ is here described with his honour, laude and name. For he is y word of God, wherwith this S. John beghineth his gospel, and wherby all thinges are made: which is also God and manne the object of faith, that is to saye the thing, wherunto y faith of al electe hath her respect: And he is also the righteous iudge ouer all that euer is in heauen or in earth, which hath a fyre and burning zeale and hate against all wicked, which continue and despyle his worde, but crowneeth all the godly and faithfull with the crowne of his righte-ousnes. His name is vnknewen vnto all the world, the truth wherof he would not expresse before Pilate, and yet truth & gods worde is all one thing. This righteousnes of Christ is signified by the sworde, althoughe the worde of God also doth pisse thorowe the inward hart and mynde of the faithfull as it is writen in the an. to the Hebrewes. But here the sworde is taken for the righte-ousnes in gods kyngdome wherwith Christ ruleth the kingdome, wherby he hath geuen hym for his heretage, as Dauid sayth. For like as he hath ioy in euerlastyng blisse with his warriers & host that folowe him, euen so doth he presse and treade downe all the wicked with eternall damnacion, before whome also he trode y presse vntil his be stute was bloody: But they toke it for a moche and a foly the pest, as it was vnto the Jewes a slander. But yet their knees must bowe vnto him, not onely the angels and men in heauē and earth, but also they that are in hell shall be troden of him with the wraithe of God almighty. For without dout he is the king of all kynges and lorde of all lordes.

The text.

¶ And I sawe an Angel stande in the sonne, and he cryed with a loud voyce, saying to all the soules that dye by the myddes of heauen: come and gather your selues together vnto the supper of the great God, that ye maye eate the fleshe of kynges, and the fleshe of hye captaynes, and the fleshe of mighty men, and the fleshe of hostes, and of them that cry on them, and the fleshe of all free men and bond men, and of small and great. And I sawe the dead, and the kыnges of the earth, and their warriers gathered together to make batayle against him that sat on the horse, and against his fowls. And the beast was taken, and with him that false prophet that wrought miracles before him, with which he deceaued them that receaued the beastes marke, and them that worshipped his ymage. These bothe were cast into a pond of fyre burnyng with brimstone: and the remaіne were slayne with the smyte of him that sat vpon the horse, which smyte he proceeded out of his mowthe, and all the soules were fulfilled with their fleshe.

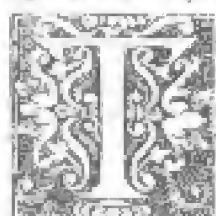
Lyke as Christ maketh a supper vnto his chyldren and seruauntes in hea-ven, euen so doth he also, beynge the soune of righteousnes make a supper vnto the deuyles & to al damped soules. In euerlastyng supper of al bitternes & vnblessednes

unblesynges wherof they maye eat and be partakers altogether. And there is than desperacion, hate, enuye, wyathe and muturynge againste God, and all kyndes of euil whiche are signified by corporall thynges accordynge to our capacite, and after suche wyse as men maye be most moued thereby & they must of necessite marke and consyder it. And it is to be noted that S. Iohn seeth these gesses of the deuell in hell, that they are the destroyers of & wyorde, tyrantes of all maner of degrees, the beast with .ii. hornes, the dragon a fals prophet, all enemyes of gods trueth, religion and of all maner of godlynes, opprressours of the innocent frendes of God. To be Wote, all they whiche beare the marke & token of the dragon & of the beast, whiche is infidelyte & misbelefe in Christ, lyke as saith in & crucified Christ is the sure marke and token of al the electe. These unfaithfull must lyue eternally in the ponde of fyre, and they shall be punished & vexed painfully with unspeakable sorowe and heuines, euen & deuell & his seruantes together. And although some come out of this life with & sworde without faith, yet their damnaciō did begin here, & shal continue euertlastingly.

The.xx. Chapter.

And I sawe an Angel come downe from heauen, hauynge the keye of the bottomlesse pit, and a great chapyr in his hande. And he toke the dragon that olde serpent, whiche is the deuill and Sathanas, & he bounde him a thousande yeares: & cast him into & bottomlesse pit, & he bounde him, and set a seale on him, that he shoulde deceaue the people nomore, tyl the thousande yeares were fulfilled. And after that he must be loosed for a lytell season.

The text.



His chapter maye be taken, as it wer, for a rehearsal of the visions & reuelacions that were befoze mencioned. And by the waie it describeth againe & honour and maiestie of Christ, of gods wyorde, and the power of the holy gospel, and the benefites of Christ, & addeth therunto the last iudgemēt of the deade whiche shall dye .ii. deathes. This angel that cometh from heauen is Christ whiche shoulde come in to this worlde as was promised vnto the firste man in the begynnyng of the worlde that he shoulde treade the old serpent vpon the heade, whiche is nothing els, but that he shoulde take his power from him whiche the iust and righteous God hath suffered him to exercise against man for the spynge of the first dysobediēce and transgression. Whiche power Sathan hath alwayes exercised and practised with all wicked disceyte and dyuerse errors, and specially with ydolatre, after the whiche doe folow blindnes and all maner of synnes. This power hath Christ mightily and with force taken from Sathan the deuill, thowhe his righteousness and humblenes euen vntill the crosse, satiff king for all the pryde, transgression, disobediēce and unfaithfulness of Adam and Eue. And thus he hath bounde him with the charne of his well deserued power, that is to say, hath hindered him of his proude tyrannye & shameful wicked power against the faithful electe of god. This band shoulde indure a thousande yeares & is to say, a long tyme, namely euen & tyme of the right Christen faith, which after & sayng of & olde fathers shoulde indure for .ii. thousande yeares, but it is vncerten from what tyme, men shoulde begin to taken these yeares, & that the faith in this tyme, shoulde be soze assaulted, whiche hath alwayes bene at this point euen in the tyme of & Jewes in & olde testamēt and among gods owne people hath sometime increased and sometime fallen & decayed. And accordyng therunto might Sathan exercise his power, at some tyme more thā at a nother. And thus thoww Christ, Sathan is alwaies bonde vnto

The paraphrase vpon the

the right faithfull. But when the faith decayeth and goeth backward, and the falsehood, deceit and disobedience of man increaseth, so that gods word is more and more contemned and forsaken, than dothe Sathans power increase againe (as it hath ofte come to passe) that he maye deceiue the people, the heathen, the vnfaithfull againe, and so vse his power and tyranny againe as long as there is lacke and want of true faith in this worlde.

The tepte. ¶ And I sawe seates, and they sat vpon them, and iudgement was giuen vnto them: and I sawe the soules of them that were beheaded for the witness of Iesu, and for the word of God: which had not worshipped the beast: neither his image, neither had taken his marks vpon their foreheads, or on their handes: and they liued, and reigned with Christ a thousand yeres: but the other of the dead men liued not againe, vntill the thousand yeres were finished. This is the first resurrection. Blessed and holy is he, that hath parte in the first resurrection: for on such he shall the seconde death haue no power, but they shall be the priests of God and of Christ, and shall reigne with him a thousand yeres.

The seates to iudge Sathan and his companie, are appointed of Christ vnto the holy apostles and vnto other electe, the soules of them which for the lambes sake wer beheaded, that is to say, after diuers maners and fashions put to death for the gospelles sake, which woulde not make any oblations vnto idols nor false goddes, nor woulde not worship the beast, that is to saye Antichrist, nor woulde not feare nor honour his image, but dyd manfully fight for the holy gospel and for the true doctrine and religion of the Apostles. All these shall haue seates in the kingdome of Christ to iudge the whole companie and court of Sathan, and to conuince them of their wickednes, blasphemies and damnable errours, which shall be open and manifest vnto the worlde thorow the gospel. And this their condemnation being openly and manifestly known, and their godles tyrannye, shall be their death, from the which they shall not rise vp againe till a thousand yeres be past. This manifest iudgement, victory and honour obteyned with Christ, is vnto them the first resurrection, namely a great honour and felicitie, not onely in heauē with Christ but also vpon earth in the kingdome of Christ, which he hath vpon earth with his spirit in the congregacion of the holy electe. And they are happy and blessed, and their life is euermoring both in the heuenly companie, and also in the holy churche & congregacion of the faithful & godly soules vpon earth. For they are the most deare beloued & the most acceptable and of highest reputation with Christ & lord and kyng of heauen as right priestes and ministers ought to be amonge vs, and they shall rule and reigne with Christ vnto the ende of the worlde vntill the last daye of the latter iudgement, and in the seconde resurrection, and vntill the last and eternall iudgement of the wicked and damned blasphemers.

The tepte. ¶ And when the thousand yeres are expired, Sathan shall be loosed out of his prison, and shall go out to deceiue the people, which are in the foure quarters of the earth, Gog and Magog, to gather them together to battaile, whose nombre is as the sande of the sea: they went vp in the playne of Gog: and compassed the centres of the sainctes about, & the beloued cite. And fire came downe from God out of heauen, and deuoured them, and the beuill that deceaued them was, cast into a lake of fyre and brimstone, where the beast and the false prophet shall be tormented daye and night for euer more.

A litle tyme before the last day, shall Sathan obteyne power againe till the ende of the worlde, and shall exercise and practyse it, and shall worke in the wicked and vngodly in the whole worlde, according to his nature & wickednes. And he shall stirre his wicked armie & warriors Gog and Magog, of whom the Prophetes do muche speake. And they are the greates and infinite number
of

of the enemyes of God, of the holy doctrine of the gospel, and of all holy congregations of true and faythfull Christians, whiche are called and are in dede the very true Ierusalem, whiche dwell vpon earth as citizens of a fortunate, holy, quiet and honorable cite and comunaltie. Agaynste this holie cite and comunaltie shal sathan fyght a newe batell, with his armye and men of warre, with all his power, myght and wyckednes, and shall attempte and goe aboute to overcome the & to deceyue them, and to make them to forsake the trouth of God, and shall worke all meanes to destroye soules: And thys shall he doe in the whole worlde. He shall spare no labour to compasse aboute and to beseege, not the stony cite of Ierusalem in Jewry, but (as it is sayde before) the holie christendome vpon earth, the cytie of the faythfull citizens, namely the godly elect. But the grace and mercie of God towarde his beloued, and the promysse of Christ towarde his churche, is greater and stronger than the wickednes and power of Sog and Magog, the wycked warriors agaynst Christ, which shall consume them with fyre, euen as he did styrke Sennacharibbs army vpon an hundred thousande. and. xlii. score and. v. thousand in one night thorough one of his aungels, and brought them into ashes with the fyre of Goddes vengeance and ryghtuous iudgement. And euen vpon that shall folowe the generall iudgement of God, by the whiche the deuil with all his host & companye shall be throwen into euerlastyng payne & damnation, which is resembled vnto a lake & graue of fyre and brimstone, in the whyche the dragon, the beast & al falsse prophetes shalbe tormented day and nyght, that is to say, perpetuallye without ende. And that shall be the seconde death.

And I sawe a great white seate and vpon that sat on it, from whose face fiewe awaye both the earth and heauen, & their place was no more founde. And I sawe the dead, both the great and small stand before God. And the booke was opened & another booke was opened, which is the booke of lyfe, and the dead were iudged of those thynges whiche were written in the booke according to their dooers: and the sea gaue vp her dead which were in her, and death & hel were vnder the dead which were in this: they were iudged euenlye according to his dooers. And death and hel were cast into the lake of fyre. This is the seconde death. And whosoever was not founde written in the booke of lyfe, was cast into the lake of fyre.

The text.

The great, general, ryghtuous, most iust and last iudgement of God whan as þe whole worlde shalbe iudged, is here described by the great and whitt floole, which shall be greuous, heuy and intolerable, vnto the rebellious, disobedient, wycked and obstinate contemners of Gods holy worde, the euerlastyng gospell of Christ. But it shall be ioyfull, swete, pleasant, delectable, welcome and acceptable as most hartely desyred and looked for vnto the goodly, faythful, humble, & elect of God. The iudge vpon the floole is our sauiour Iesus Christ, dreadfull and feareful vnto al the worlde & vnto such earthly me which haue set their make, ende, loue, hope & felicitie vpon the earth, & in those thynges wher in the worlde desireth, as are fleshely lustes, pryde of life, & al wickednes & lack of loue both toward god & the neighbour. And therefore the earth, signifieth þe men that dwell vpon the earth & the deuils which remaine in earth, in the ayer (which is also called heauē) which are thrust out of their places & habitacions, & no more found therin, but in the place & habitaciō which the iust iudgement & omnipotencie of God hath prepared for them in þe earth þe is most wide & distant from the kingdom of heauen. Vnto this dreadfull and terrible iudgement of God shal come & stand before the iudgement seate of God and Christ, all those whiche were deade, both maisters and seruauntes, great and small, bygh and lowe, myghtie and vmyghtie, men and women, yong and olde, none excepte.

The paraphrase vpon the

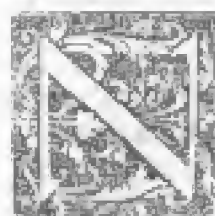
Then shall the heartes, consciences, thoughtes and secrettes of al men be opened and disclosed: not onely vnto them whiche shall and must than knowledg thei selues gylt and woorthye of eternall damnacion, but also vnto the other. For as then shall all wickednes of the conscience be open, euident and manifest: for they shall accuse and condemne them selues, without any cloke or excuse, whan as they shall beholde all men, and shall reade with perspyte vnderstandynge and with feare and tremblinge the other great booke of gods rightuousnes and equite, of his warnynge, doctrine, instructions and threatnynges whiche they haue had sufficiently in this worlde euerie one in their tyme: thowhe gods mercifull and fatherly prouision and sendynge, but they haue utterly contemned and despyed them with all the righteousnes & godlynes that they haue taught. And they woulde nothing regarde nor esteeme the holy worde of God, whiche was geuen vnto the worlde in the holy scripture for a perspyte rule and square: but they would neuer credyte nor beleue it, but rashly against their owne conscience haue refused and contemned it. And therfore shall they be wyppd out of the register booke of the faithfull and of them whiche shall lyue perpetually w God and withal his peculiar electe in eternall ioy & blisse. And thus they shall remaine continually in the eternall indignacion of God, in euerlasting harte, enuy & most painfull tormentes and great impacience and continuall sorowe, in so muche that their eternall death shall alke be with corporall payne and tormente of the bodye euen with the whole fellowship of the deuill, and that without any ende or respyce. This iudgement and heuy daye shall no man be able to escape and auoyde, whether he be consumed in the earth, in the fyre or in the see. For all this standeth in the hande of þe almightie power of God, whiche with one word, wyll and commaundement made all elementes, heauen and earth and all that is therein. And where he sayeth that the hell shoulde geue vp her deade: vnderstande therby (as in many other places of holy scripture) the graues in þe earth, or wheresoeuer they be, out of the whiche the deade shall ryl vp and they that shall be than aluue (as S. Paule saith) shall be changed in a Myghte space, in the twinklinge of an eye, to stande together before the iudgement seate of God with them whiche shall be iudged to euerlastinge lyfe or death. But euerie one of them whiche shall appeare and shall know them selues manifestly, shall iudge them selues accordynge as they haue done, after or against the wyll of God, in faith or infidelitie, in loue or contempt of god, in the feare of God or in securitie, after the lustes of the fleshe, rightuously and vnrightheously. For there shall no colour, crafte, lyes, dissimulation, violence, might, anger or respecte of parsons auayle or helpe, but euerie man shall there be iudged accordynge to his workes. And thus shall hell with all suche that belong vnto it & shall be damned, be nothing els but a fyerre lake, a terribile and heuy state of damnacion, ordered and prepared of all the myserie, sorowe, wickednes and euill that can be thought or ymagined. This is the seconde death, the rewarde punishment and recompence of all them whiche are not founde written in the booke of lyfe, whiche shall remayne perpetually with Christ in heauen (with all the holy angels and electe) in the ioyfull, perspyght and eternall blisse and fruition of all the grace and goodnes that is prepared of God and of Christ our heuently kynge for all faithfull beleuers. But this is incomprehensible vnto all reason, wytte and sense of man, onely to consyder it generallpe: as S. Austen saith, saluacion is a state wherein is all perspyghtnes abouydantly of all those thynges þe are good
and

and to be deliyed eithen in heauen or in earth, wherunto God of his mercye will helpe and bring vs.

The xxi. Chapter.

And I sawe a newe heauen and a newe earth. For the first heauen, and the first earth were banished away, & there was none more seen. And I John saw that holy cite, new Ierusalem come down from God out of heauen, prepared as a bride garnished for her husband. And I herde a great voyce out of heauen, saying: beholde, the tabernacle of God is with men, & he will dwell with them. And they shall be his people, & God himselfe shall be with them, and be their God.

The cxx.



Nowe from this place forth, the holy Apostle and Euangelyst S. John describeth the saluation of al such as are electe, their state, and the kyngdome of heauen, and finally the everlasting blisse, wherof he wrote somewhat in the xvj. chapter, but here he wytteth more playnely, plentifully and largely of it. As concerninge the newe heauen and newe earth, after what manner they shall be, it is no place here to dispute or to contende muche aboute it. The testimony of the holy apostle S. Peter and of S. John in this place is sufficient for vs: S. Peter in the thyrde chapter of his seconde Epistle sayth (as John doeth here) that therow the worde of God whereby heauen and earth are created and made, shall there be a newe heauen and a newe earthe agayne: whiche the faithfull elect shall well see, whyche had rather beleue the worde of God than all the weak and deceyvable reason of the philosophers, whiche haue taken in hande to dispute and discusse such thynges but lyke to the purpose. But S. Paule dyscusseth the matter with one worde, saying: we shall alwayes with y^e lord, in that same state where Christ our lord the everlasting kyng is, namely, with all them whiche shall be saued, both angels and foules, and also withal those men whiche byd tyme and wente vp to heaue with Christ. This is certen that like as thow the synne of Adam, this world is corrupte and infect and the earth also with weedes and vnproffitable thynges, whiche hyndet and hurte the pleasaunt and good frutes whiche myght serue and be profitable vnto the world: and the see lykewyse with his vnquietnes and ragyng, doth muche harme: so shall the earth and water no more be, but altogether without faute like as mankynde shall lykewyse be without any manner of faute in p^{er}fecte ioye, pleasure and blisse. Euen so, I saye, shall the whole earth be garnished after such a sort, that it maye be a very paradyse, without any manner of labo^r: that the blessed shall wylle to loue vpon it, but that they are in their contrey in heauen. The same heauen whiche was made with one worde, may likewise be prepared of God with one worde for the whole and p^{er}fecte b^lisse of the faithfull electe. Let vs content and satisfy oure selves with this in this doubte and dysputacyon whiche can not be comprehended nor discussed with any reason of man. But the holy cite that John sawe, is nothyng els but the state of all the faithfull electe in eternall and full saluation without any manner of imperfection, with abundance of all goodnes, where nothing more can be desired, and with sure and quiet possession of all heuendly treasures, in the syght and fruition of God the hyghest and the only goodnes and felicitie, as he can geue himselfe to be adored, and that most louingly,

The paraphrase vpon the

most comfortable and moſte bleſſedly vnto all creatures of knowledge and vnderſtandynge. And that thozowe the cleare and bleſſed glaſſe of the excellent holy and exceeding bleſſed manhode of Chriſt, the kyng of all honoure and bliſſe vnto all faithfull elect. Whose bleſſed and ſacred body and ſoule vnited and knytte in one with the holy godhead, is a perſite and a cleare glaſſe, wherein bys moſte pleaſaunt gloſſified manhode maye be beholde. In whiche glaſſe all the bleſſed ſayntes, that is to ſay, all that are ſaued doe beholde and haue the perſite fruition of all that goodnes, whiche the Lorde God is in him ſelfe: and of all benefites that he will gyue vnto all his creatures cuerlaſtynge. This glaſſe is ſignified by the tabernacle of God, wherein God will abyde and remaine with man, with all grace and louing kyndnes, and that in the newe Ieruſalem, whiche is buylded altogether of moſte precious ſtones, of the bleſſed frendes of God, in whom God hath a pleaſure and a deſyght to dwell and to remaine and to deale and diſtribute his love, felicitie, and bliſſe, vnto the faithfull elect. For Ieruſalem is not the miferable and wretched cite of y Jewes, whiche is called Ieruſalem, and Iebus, and I can not tell with howe manye more names beſyde, whiche was ſo ofte overthrowen for the rebellyon and diſobedience of their citizens, and for that they forſoke God, in the whiche cite the blinde, proude, ſtrowarde and obſtinate Jewys doe fyre and ſet all their hope and felicitie, where they hope and deſyre to be lordes and to reigne ouer al men with there Meſſias whom they vayneſy (beyng groſſely deceyued) doe looke and gape for; but it is that Ieruſalem, whiche is neyther heauenslye nor earthly, but a ſpirituall Ieruſalem, a generall felowſhipp and brotherhoode of all faithfull ſeruantes of God, whiche haue a ryghte Chriſten faith, and a perſite loue thozowly furniſhed with all good and holy workes, the houndes and limittes whereof are thzout the whole compaſe of the earth, whereloeuer the Lorde God is rightly known and truly ſerued after his owne will, expreſſed in his worde. So that there are, in maner of Ieruſalims. But ſaynt Iohn ſpeaketh in this place, of the heauensly and newe cite of thoſe which are bliſſen in God, whiche cite is in heauen, prepared of God and made ready of Chriſt the bydegrome of all faithfull, for them, his ſpouſe. Whiche ſpouſe is garniſhed, not of her ſelfe, but of God with all heauensly graces and vertues, and with the ornamenteſ of all perfeccion. In this cite of the heauensly and eternall Ieruſalem, ſhall the lorde God in Chriſt dwell, as it were with and among his people and deare beloued ſpouſe and well garniſhed oz ſorryſynge hyde, with moſte hyghe love and deſyght and endles bliſſe and felicitie.

The ſexte.

And God ſhall wipe awaye all teares from their eyes. And there ſhall be no more death, neither ſorrowe, neither cryng, neither ſhall there bee any more payne, for the olde thinges are gone. And he that ſat vpon the ſeate, ſayde: beholde, I make al thinges newe. And he ſayde vnto me: Write, for theſe wordes are faithfull and true. And he ſayde vnto me: it is done. I am Alpha and Omega, the beginninge and the ende, I will geue to hym that is a thirde, of the well of the water of lyfe, fre. He that overcometh, ſhall inherite all thinges, and I wyl be his God, and he ſhall be my ſonne.

Howe and what this bliſſe ſhall be can no man expreſſe. But what thynges ſhall not be there, that doeth he declare. Firſt there ſhall be no teares: For there ſhall no manner of aduerſitie, trouble oz vexacion, happen vnto any man. There is alſo no manner of decaye nor weakenes, neither of the body nor of the ſoule, no manner of ſycknes nor infirmitie of complexions, no bodily hurte nor affliction

affliction, no dreade nor feare of death, no heur nor greuous temptaciō, no lacke of any thing, no mplehanuce, no weeping, nor wayling, nor payne, smart nor impediment. For in the state of blisse and saluacion, is no thought nor sorowe to be taken for any of these thinges. For the first and originall occasion of all these miseries (the synne of Adam and Eue for whose sake the worlde was created,) is altogether past, and utterly ceased, ended and finished together with death and the deuyl, thowhe the rightuousnes of our sauour Christ. Thowhe the whiche rightuousnes all mankynde, so many as are faithful, is reconciled vnto God for euermore. Thus hath Christ setting vpon the steele of his kyngdom and glorie, ordeyned all thinges newe. This must be stedfastly confessed and beleued of all faithfull christians, as an infallible trueth, & therfore it is gods commaundement that it shoulde be wyrtten for an euerlasting remembrynace, for an holsonie doctrine and consolacion, that all men shoulde beleue the trueth, and so beleynge obteyne blisse and saluacion. For this is the ende of all thinges, the blisse and saluacion of mankynde in God, whiche wyl declare and distribute his glorie, merce and louynge kyndnes, vnto them whiche he hath chosen from euerlasting vnto his honour and glorie: whiche is the begynnynge and ende of all thinges that are, euer were, or euer shal be. Vnto all them which in this vale of myserie byd thirst after rightuousnes and after the glorie of god, vnto them wyl the grace and sauorable merce of God gyue the liuing wel and fountayne of all goodnes, and the eternal springynge floode of refreshment vnto saluacion, and to perpetuall ioy and felicitie in God. But these giftes and rewardes must be obteyned with muche labour and trauell, yet not properly as desert or merite: for suche great euerlastynge rewardes, the hyghest goodnes and felicitie, can not be purchased with any labour or trauell of man, but it must be obteyned and inherited of and by the free grace and merce of God. Vnto them all, whiche shal be thus eternally blessed, shall Christ the spouse & byrde grome of the church, be their Iesus and sauour, and also their God, and they perfyte satisfaccion: in suche maner and wyse, that they shal be as his deare children and louynge sonnes, and he (Christ) shal be their father, brother, God and their euerlastynge kyng and captayne.

¶ But the fearfull and unbelynge, and the abhominable, and murderers, and whoremongers, and forswears, and idolaters, and all they that haue their parte in the lake whiche burneth with fyre and brimstone, whiche is the seconde deathe.

The xxvi.

Here foloweth now also the contrary part, what Christ the iudge shall ordeyne and make with them, whiche in this worlde were fearfull and cruel vnto all godly, humble, and lowly men: hiche haue hurte and noyed all men: whiche neuer woulde credite nor beleue the holy gospel, the holy scripture, the chetlyfyng worde of God: whiche haue handled and dealte abhominably against all kynde and nature and against al loue: whiche euen against their natural kynde, of very set purpose haue bene murderers, and medders of innocent bloude: whiche haue defiled and stayned the naturall state ordeyned of God, with synfully vnchastnes. And haue practised sorcery and witchcraft, contrary to the honour and lawe of god, not without makinge some bande or couenatur with the wicked spirite the arche enemy of God, whome they haue serued, and obeyed his pleasure and commaundement in setting by of chapels and altars, in scruling, honouering,

The paraphrase vpon the

honouring, worshippinge, praying vnto, and callinge vpon false goddes (vnder the name of sanctes) whome they haue soughte sacre and nere, to make their oblations vnto them, against whom the holy prophetes haue alwaies cried out, against the false teachers, false prophetes, and false apostles. Theirs and all other lyars and wicked doers part shall be in eternall damnaciō, where nothing is but sorowe, angwylhe weping and waylong, heuines, dyssresse, despayre with euertlasting contempt and hatred of God. All whiche is the seconde death, vnto the whiche men doe come thoroowe these foxenamed synnes and blasphemies committed in the world without repentance or amendmēt. For the first death is the corporall death of the booye laped vpon all men of almightye God by reason of synne.

The text.

¶ And there came vnto me one of the seuen Angels whiche had ʒ seuen vialles ful of the seuen laste plagues: and talked with me, sayinge: come hither, ʒ wyl shewe thee the wyfe the lambes wyfe. And he caried me awayne in the spyre to a great and an hye mountaine, and he shewed me the great citie holy Ierusalem, descending out of heaue from God hauinge the brightnes of God. And her wyngyn was like vnto a stone most precious, euen lyke a Jasper, cleere as Chyshall: and had walles great and hye, and had twelue gates and at the gates twelue Angels: and names wynten, whiche are the names of the twelue tribes of Israel: on the East parte thre gates, and on the Southsyde thre gates, and towardes the South thre gates, and from the west thre gates, and the wall of the citie had twelue foundations: and in them the twelue names of the lambes, xii. apostles.

Christ is the angell of the great counsell, whiche thoroowe his angels that serue him worketh and bringeth to passe the ordinaunces of God with punishmentes and plages of the wicked and vnfaithfull, whiche doe hynder and let his ordinaunces. The rewarde dothe he pay him selfe. For he him selfe is the rewarde and the crowne of the blessed. This Christ our lord and sauour talketh here with Iohn his beloued, and of a speciall trust and loue towardes him, he sheweth him his spouse and wyfe, and nameth her the lambes wyfe, but it is the christen churche, the fellowship of all saintes and holy electe. This christen churche is in .ii. maner of states. In the first state she is implant euert stryunge, and fightyng, euert in warrefare, assaulted with much trouble and vexacion, sorowfull, vnperfeyte, and euert wayng and increasyng. And in the other state she is triumphant, victoriously, euert triumphinge, quiet, free, without care or sorowe for any vexacion, perfeyte, heauenly, blessed, and euertlasting. Of bothe these states for certen fewe properties the earthly Ierusalem the citie of the Jewes is set for a figure, comparifon, example and counterpane. Whiche Ierusalem of the Jewes, lyeth vpon an hyll, hath .xii. gates and great hygh walles, and lyeth on hygh towardes the whole lande rounde about on euery behalfe. Of the whiche they that wyl knowe more, maye reade Iosephus which wyrteth largely therof. Nowe here speaketh Christ of the spirituall Ierusalem in her double state. It lyeth also hygh for as muche as it is highly indewed w gods grace and glorious giftes, for whose sake almightie God sent his onely begotten sunne vpon earth to cleanse and to make her pure, to bride her, to bewistie and to garmyſhe her, and to make her glorious, euen for an euertlastyng kingdome, and for a deare beloued spouse for him selfe. This citie is great, for it reacheth vnto all the endes and coastes of the worlde, and it is also holy, for it is sanctified with the holy and blessed presence of Christ, w his precious bearte bloode, which was shedde in the highest loue and obedience towardes god
and

In this place, first after the speakynge of Christ, and againe after the speakynge of the holy byrde, and of the chrysten churche, make the holy Apostle S. John speake these wordes in his owne parson, as he byd in the begynnyng of the booke, to warne and exhorde al men there by, & no man adde any thing vnto this booke (as a new vision) no more than to any other booke of holy scripture, no; take any thing there from, as thoughe any thing might be mysunderstande therein, and so refused as unholy and not good. For God wyll not suffer any suche thing to be vnpurposhed nor vnuenged: this is the very intent & meanning of these wordes. And therfore such men doe amysse and synne very greatly, whiche doe refuse this whole booke, as thoughe it were not autentical, where as it is euident & it hath bene alwayes longe and reade in & holy churche from the begynnyng to the ende. Now are those bookes called Apocrypha, and vnautentical, whiche men might well reade out of the churche pryncely by them selues, but not in the churche and congregacion. For it is not lawfull to confirme and mainteyne any manner of doctrine, concerninge our faith and religion by the auctoritie of any suche vnautentical bookes, except it were in all pointes conformable vnto other holy scriptures. And now that, that foloweth here after, where as he sayeth, he which testifieth these thinges. Ierem. x. These wordes maye be referred vnto that, that goeth before, where Christ speaketh of the callynge of the byrde. Euen the same Christ sayeth here at the last ende againe: yea I come without doubte, take no thought nor thinke it not long, the tyme is not long vnto me, whiche am that I am, Amen, that is to saye, without any doubte. After this dothe holy S. John conclude and ende this booke after the maner of the apostles, desiring earnestly the comynge of the kyngdome of Christ, very quickly, as all faithfull Christians doe. The grace of our Lorde Jesus Christ be with all faithfull electe Christians whiche shall be vntyll the ende of the worlde, and specially with them whiche reade this booke with faith and an holy Christen desyre and mynde.

Amen.

The ende of the Reuelacion of S. John thus
brefely expounded by the seruaunt of
Christ Leo Jude, a minister in
the churche of Tigury and,
translated out of the
high Duchy by Ed-
monde Allen.

